S Pattyson

S Pattyson

L Pattison's
her book
given her by her Papa
June the 10: 1774

Mary Wakeford
September

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A *Form of ſound Words:*

OR, THE

ASSEMBLY'S CATECHISM

Analized, Explained, and Recommended

As a moſt

Compendious and Methodical

BODY of DIVINITY.

By *SAMUEL PIKE.*

Prov. iv. 13. *Take faſt hold of Inſtruction; let her not go; keep her, for ſhe is thy Life.*

The SECOND EDITION.

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BRITISH MUSEUM

Recommendation.

WE cannot but thankfully acknowledge the good Hand of Divine Providence in preſerving to us that valuable Summary of Scripture-Doctrine, *The Aſſembly's ſhorter Catechiſm*, which we take to be the moſt *compendious Body of Divinity* we know of in any Language; and alſo in raiſing up ſome from Time to Time to withſtand the various Oppoſitions made to it: And we chearfully recommend it, together with theſe excellent Remarks upon it, to the Uſe of all Chriſtian Families, and to the Bleſſing of God.

THOMAS BRADBURY.
JOHN GUYSE.
THOMAS HALL.
RICHARD RAWLIN.
WILLIAM KING.

To the READER.

THIS ſmall Treatiſe contains a correct Edition of the Aſſembly's ſhorter Catechiſm, with the Proofs; which may be uſed for the Inſtruction of Children and Servants.

The explanatory Remarks inſerted between the ſeveral Anſwers, are ſo framed as to contain the Subſtance of the Catechiſm in other Words: And if, in peruſing the Piece, you leave out the Catechiſm itſelf, you will have before you, without Interruption, a methodical and compendious Syſtem of Divinity; for every Head of Diviſion follows one upon another in ſuch a regular Manner as to compoſe a Chain of Thoughts, containing a Summary of Goſpel-Doctrine and Duty, and ſhewing the Relation which the ſeveral Truths of Chriſtianity have to each other.

Then follows a brief Analyſis of the Body of Divinity; the whole concluding with earneſtly recommending the Uſe of the Aſſembly's Catechiſm.

That this ſincere Attempt for promoting true Religion, in Principle and Practice, may be attended with a Divine Bleſſing, is the earneſt Prayer of

Yours in the Lord Jeſus,

Hoxton-Square,
November 20, 1755.

Samuel Pike.

THE

THE
Aſſembly's Catechiſm
A Compendious
BODY of DIVINITY.

AMONG the various Methods that have been taken for the Inſtruction of Youth in the ſeveral Branches of Learning, the familiar Way of Queſtion and Anſwer has been found peculiarly uſeful. This has been the Caſe more eſpecially in the Science of Theology: For our Youth have been effectually taught the firſt Principles of the Oracles of God, by being catechiſed therein; which has been a great Means, under the Divine Bleſſing, of maturing their Minds for the clear Reception of the Truth, and of fortifying them againſt many pernicious Principles and Practices. I am ſorry any have appeared of late that have been fond of decrying Creeds, Confeſſions, Catechiſms, and

Syſtems of Divinity, as if they were Things hurtful in their own Nature, rather than helpful; who, notwithſtanding, have ſince been publiſhing Catechiſms of their own Compoſure. However, it is evident that hereby they juſtify our Proceeding, by practically acknowledging to the World that it is a very proper Method of Inſtruction.

It is eaſy to be apprehended, that the Reaſon of this Outcry againſt Catechiſms, and the like, was becauſe they themſelves began to depart from the important Doctrines in the Aſſembly's Catechiſm, which had very much prevailed, and ſtood its Ground with great Acceptance and Uſefulneſs for above a *hundred Years* *: So that their Attempt to depreciate it was only to open a Way for introducing their own Principles, Catechiſms, and Syſtems; Catechiſms which caſt out ſome of the ſweeteſt and moſt precious Truths of the Goſpel, and bring in Opinions quite contrary thereunto. But I hope there are many ſtill remaining who truly reliſh and highly value the Goſpel-Doctrines expreſt in our Catechiſm, and whoſe Eſteem for them is eſtabliſhed and confirmed, from a clear Conviction that they are the Truths of the Divine Word, and from the Influence theſe Truths have had upon their own Souls, for their ſound Conviction, real Converſion, and ſpiritual Conſolation; yea, we may venture to affirm, that theſe Truths have been the Food and Fence of the Church in all Ages. And, as Goſpel-Truths are of ſo great Importance, it cannot but be very deſirable

* This Catechiſm was drawn up by an Aſſembly of very godly and judicious Divines in the Year of our Lord 1647.

ſirable to have them collected together, ſet forth in a plain and regular Manner, and laid out in ſuch a Form as to be fitted for the Inſtruction of Youth. Now this is a grand and ſpecial Excellency of the *Aſſembly's Catechiſm:* For, upon a ſerious Examination, it will evidence itſelf to be a moſt regular and compendious *Syſtem of Truth*, or *Scale of Scripture-Principles*, containing in it the whole Subſtance of the Body of Divinity, in moſt clear and expreſs Language, and in a moſt conciſe and orderly Manner. And if this can be made to appear, it cannot fail of being a ſtrong Recommendation of it, as the beſt Model and Plan of Goſpel-Truth that perhaps was ever drawn up by human Pens; only remembering this, that it derives all its Evidence and Excellency from its being conformable to, extracted from, and proved by the *ſacred Oracles*, which are the *only* Rule and Standard of our Faith and Practice.

That you may plainly ſee the Regularity and Fulneſs of this Catechiſm, and be at the ſame Time inſtructed in this moſt uſeful Science, be pleaſed to go along with me, while I run through it by a brief Analyſis and Explication of the whole; and as you go on with me you will find yourſelves preſented with a proper methodical Body of Divinity, comprehending all the eſſential Branches of what you are to believe and practiſe, and that in ſuch a Manner as will greatly tend to enlighten your Minds and affect your Hearts.

In order to purſue the Plan of Scripture-Truth in the moſt exact Method, you will find no Oc-

caſion to tranſpoſe any of the Queſtions in this Catechiſm: I ſhall therefore take Notice of them one after another juſt as they ſtand, that you may be fully convinced of the Beauty as well as Fulneſs of this Scheme of Theology; and ſhall therefore begin with obſerving, that the Science of Divinity is of ſuch a Nature, that every Perſon's Welfare, both in this World and in the World to come, is neceſſarily concerned therein. A Perſon may be ſafe and happy without the Knowledge of other Sciences; but unleſs he has a competent Acquaintance with this, he loſes the grand End for which he was created: And therefore it is highly neceſſary we ſhould take Notice, 1ſt, of its important *Deſign*; 2dly, of its unerring *Standard*; and then deſcend, 3dly, to its comprehenſive *Subſtance*.

1. The important *Deſign* of this Science of Divinity reſpects nothing ſhort of Man's chief End and Man's chief Good; that End for which we were made, and which we are chiefly to ſeek after. This at once evinces how peculiarly momentous the Science is, and how much our Hearts ſhould be ſet upon the clear underſtanding of it: And nothing can be more proper to begin this Science with, than an Account of what is Man's chief End; which is no other than the glorifying and enjoying of God. Man was made to bring Glory and Honour to God; and nothing leſs than the enjoying of God can make him truly happy.

Q. 1. *WHAT is the chief End of Man?*

A. Man's chief End is to glorify God *a*, and to enjoy him for ever *b*.

a 1 Cor. x. 31. Rom. xi. 36. *b* Pſalm lxxiii. 25, 26.

2. We next proceed to conſider the unerring *Standard*, or Rule of this Science; which is, not human Reaſon, nor human Invention, but the *Divine Word*, contained in the Holy Scriptures. Theſe Scriptures are proved to be Divine by their own inward Worth and Excellency, and by many other inconteſtable Evidences; and are therefore to be referred to by us as the only ſufficient and certain Rule both of Faith and Practice, which alone can inform us how to honour God aright, and to arrive at the Enjoyment of him.

Q. 2. *What Rule hath God given us to direct us how we may glorify and enjoy him?*

A. The Word of God (which is contained in the Scriptures of the Old and New Teſtament *c*) is the only Rule to direct us how we may glorify *d* and enjoy him *e*.

c Eph. ii. 20. *d* 2 Tim. iii. 16. *e* 1 John i. 3, 4.

Thus having fixed our Eyes upon this glorious and perfect Standard, it is in the next Place highly needful we ſhould look into it, and ſee what it declares and reveals to us, and from thence learn,

3. The comprehenſive *Subſtance* of this Science: Whereby we ſhall find, that the chief Things contained therein naturally divide themſelves into

two Branches; *Faith* and *Practice*, or *Doctrine* and *Duty*; or what we are to *believe*, and what we are to *do*.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach what Man is to believe concerning God, and what Duty God requires of Man *f*.

f 2 Tim. i. 13.

Now we are entering upon the very Eſſence and Marrow of Theology, let us attentively look into its various and valuable Truths, in their Order, by conſidering the *Doctrinal* and *Practical* Parts of Divinity; and ſo we begin with

The DOCTRINAL PART of Divinity;

Which ſets forth what we are to believe concerning *God*, and then concerning *ourſelves*.

The KNOWLEDGE of GOD

Comprehends the View of theſe *four* Things; I. His *Nature* and *Perfections*. II. The *Perſons* in his *Eſſence*. III. The *Purpoſes* of his *Will*. And, IV. The *Productions* of his *Power*.

I. His *Nature* and *Perfections*. The Word of God declares that his Nature is ſpiritual, infinite, eternal, and unchangeable; and that, as is his Nature, ſo are all his Perfections and Glories. His Wiſdom is unſearchable, his Power irreſiſtible, his Holineſs untainted, his Juſtice inflexible, his Goodneſs inexhauſtible, and his Faithfulneſs immoveable; and, though all theſe

Glories

Glories belong to him, yet he is but one in Nature and Being.

Q. 4. *What is God?*

A. God is a Spirit *g*, Infinite *h*, Eternal *i*, and Unchangeable *k*, in his Being *l*, Wiſdom, Power *m*, Holineſs *n*, Juſtice, Goodneſs, and Truth *o*.

g John iv. 24. *h* Job xi. 7. *i* Pſalm xc. 2. *k* James i. 17. *l* Exod. iii. 14. *m* Pſalm cxlvii. 5. *n* Rev. iv. 8. *o* Exod. xxxiv. 6, 7.

Q. 5. *Are there more Gods than one?*

A. There is but one only *p*, the living and true God *q*.

p Deut. vi. 4. *q* Jer. x. 10.

We muſt next regularly proceed to,

II. The *Perſons* in his *Eſſence:* For the Holy Scriptures make it evident, that though his Eſſence be one, yet in that Eſſence are three Perſons equally glorious and powerful: That the Father, the Son, and the Spirit, perſonally diſtinct from each other, are each of them truly Divine, and poſſeſſed of all the Perfections of Deity. This Doctrine, however myſterious, yet is plainly revealed, and is of the greateſt Importance as a Foundation for our Faith and Hope. Neither is it to be wondered at, that we cannot comprehend the Nature of Divine Perſonality, ſince we are incapable to conceive the Divine Eſſence itſelf.

Q. 6. *How many Perſons are there in the Godhead?*

A. There are Three Perſons in the Godhead;

head; the Father, the Son, and the Holy Ghoſt *r*; and theſe Three are One God, the ſame in Subſtance, equal in Power and Glory *s*.

r Matt. xxviii. 19. *s* 1 John v. 7.

The next Particular that calls for our Attention is,

III. The *Purpoſes* of his Will. Nothing is more reaſonable than to apprehend, that whatever the Great God performs, or permits, or directs, in Time, he ſhould determine the ſame in his Mind from all Eternity: And we may be ſure, from his infinite Wiſdom and Foreſight, that he would decree every thing in ſuch a Way as ſhould effectually anſwer the Ends of his own Glory; ſo that nothing comes to paſs contrary to his Expectation, or without his Foreordination or Permiſſion; for he works all Things after the Counſel of his own Will.

Q. 7. *What are the Decrees of God?*

A. The Decrees of God are his eternal Purpoſe, according to the Counſel of his Will, whereby for his own Glory he hath foreordained whatſoever comes to paſs *t*.

t Eph. i. 4, 11, 12. Rom. ix. 22, 23.

But, as a Decree, Purpoſe, or Deſign brings nothing to paſs but by its being put into Execution, we muſt deſcend to take a View of,

IV. The *Productions* of his *Power*, or the Performances of his Almighty Hand; whereby he brings to paſs in Time what he had deſigned in his

his Mind from all Eternity; namely, his Works of *Creation* and *Providence.*

Q. 8. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation *u* and Providence *w.*

u Rev. iv. 11. *w* Dan. iv. 35.

So that his glorious Works divide themſelves naturally into two Branches, each of which are to be conſidered firſt in *general*, as they reſpect ALL THINGS, and then in *particular*, as they reſpect MAN. And ſo,

1. The Work of *Creation* in *general* is in Scripture deſcribed to be God's bringing all Things into Being by his powerful Word, and placing them all in the beſt and moſt beautiful Order in the Space of ſix Days.

Q. 9. *What is the Work of Creation?*

A. The Work of Creation is God's making all Things *x* of nothing, by the Word of his Power *y*, in the Space of ſix Days, and all very good *z.*

x Gen. i. 1. *y* Heb. xi. 3. *z* Gen. i. 31.

2. The Work of *Creation* in *particular*, as it reſpects Man, is in Scripture ſet forth thus; that God made Man at firſt Male and Female, in a very holy, happy, and honourable State, after his own Image.

Q. 10. *How did God create Man?*

A. God created Man Male and Female, after his own Image *a*, in Knowledge, Righteouſneſs,

ousness, and Holiness *b*, with Dominion over the Creatures *c*.

a Gen. i. 27. *b* Col. iii. 10. Eph. iv. 24. *c* Gen. i. 28.

3. The Works of *Providence* in *general* are set forth in Scripture as his continual upholding his Creatures in their Being, and overruling, disposing, or governing all their Actions and Circumstances in a most holy, wise, and powerful Manner.

Q. 11. *What are God's Works of Providence?*

A. God's Works of Providence are his most holy *d*, wise *e*, and powerful preserving and governing all his Creatures *f*, and all their Actions *g*.

d Psalm cxlv. 17. *e* Isa. xxviii. 29. *f* Heb. i. 3. *g* Psalm ciii. 19. Matt. x. 29.

4. The Works of *Providence* in *particular*, as they respect Man, follow. 'Tis needful here to observe, that the Word *Providence* is to be taken in the most extensive Sense, as comprehending all the Actings and Dispensations of God towards his Creatures, and especially towards Man: So that the Word thus explained takes in all that God ever did, does, or will do, with regard to Man, from the Creation unto the Consummation of all Things; and all that follows in the Catechism may be looked upon as belonging to this Head. For which Reason the next Question concerns only one particular, but most special and important

portant Act of Divine Providence towards our first Parents; namely, that God condescended to make a Covenant with Man, promising him *Life* upon Condition of perfect Obedience, and threatening *Death* upon Supposition of Disobedience; and that for a Trial of his Obedience he forbad him to eat of the Tree of Knowledge.

Q. 12. *What special Act of Providence did God exercise towards Man in the Estate wherein he was created?*

A. When God had created Man, he entered into a Covenant of Life with him upon Condition of perfect Obedience *h*, forbidding him to eat of the Tree of the Knowledge of Good and Evil, upon Pain of Death *i*.

h Gal. iii. 12. *i* Gen. ii. 17.

Thus we have a most orderly and comprehensive Account of what we are to believe concerning GOD; 1st, as to his *Nature* and *Perfections*; 2dly, as to his *Personalities*; 3dly, as to his *Purposes*; and, 4thly, as to his *Works*; under which Heads is included the whole Substance of our Belief concerning our Creator and Preserver *. Thus likewise we are naturally led into the Consideration of MAN, as the chief of God's Works in

* The Method of considering the Works of Creation and Providence thus distinctly, first in general, and then in particular respecting Man, is very exact and regular; but if the tenth and eleventh Questions were inverted, the Doctrines concerning *God* would have been finished, and what we are to believe concerning *ourselves* would have followed, as a distinct Head, in the Body of Divinity.

in this lower Creation, as the ſpecial Object of his Regard and Care, and as a Subject that we have the greateſt and neareſt Concern with.

Nothing can be of greater Moment to us than to know what we were, what we are, what State we are in towards God, and what will become of us at laſt: And Oh that we had a true Knowledge, with a ſerious powerful Impreſſion of theſe Subjects upon our Minds, Hearts, and Conſciences! Let us then diligently attend to what Scripture reveals

Concerning MAN;

And we ſhall find the whole of it may be moſt regularly conceived and digeſted by viewing *Man* in his *four-fold* State: I. The State of *Innocency*. II. The *fallen* State. III. The State of *Grace*. And, IV. The State of *Glory*.

I. The State of *Innocency*, or the State of Man by Creation and before the Fall. This we have already conſidered under the Works of Creation and Providence reſpecting Man; for it conſiſted in the Image of God and the Covenant of Works; whereby Man was placed in an innocent, holy, pure, and happy State, but mutable, or liable to fall.

We next proceed to take a View of the three following States of Man; under each of which we muſt diſtinctly view *two* Things; 1. How Man came to be in, or is brought into, each of theſe States. 2. What is the Condition of Man under each of them. And therefore proceed to,

II. The *fallen State*, which we are all in by Nature, until called into a State of Grace. This is

is what we ſhould be clearly inſtructed in and truly ſenſible of, that we might ſee the Neceſſity and Excellency of the Grace of God in Jeſus Chriſt. That Mankind is in a fallen State, far different from that which he was created in, is proved from univerſal Obſervation and Experience: How we came to be ſo, is a very important Queſtion, which Revelation alone can give a ſatisfactory Anſwer to. In general, it was by *Sin*: For our firſt Parents themſelves fell by it.

Q. 13. *Did our firſt Parents continue in the Eſtate wherein they were created?*

A. Our firſt Parents, being left to the Freedom of their own Will, fell from the Eſtate wherein they were created, by ſinning againſt God *k*.

k Eccleſ. vii. 29.

And here it will be very proper to conſider, 1. The *Nature* of Sin itſelf: 2. The *particular Sin* by which they fell: And, 3. The *Manner* in which this Sin affected all Mankind.

1. The *Nature of Sin* in general; which is our not being or doing according as the Law requires, and our being or doing what the Law forbids.

Q. 14. *What is Sin?*

A. Sin is any Want of Conformity unto, or Tranſgreſſion of, the Law of God *l*.

l 1 John iii. 4.

2. The *particular Sin* by which Man fell; which was, our first Parents transgressing the Command of God in eating the forbidden Fruit.

Q. 15. *What was the Sin whereby our first Parents fell from the Estate wherein they were created?*

A. The Sin whereby our first Parents fell from the Estate wherein they were created was their eating the forbidden Fruit *m*.

m Gen. iii. 6.

3. The *Manner* in which this Sin affected all Mankind: Which was this; that all Mankind (Christ only excepted, being conceived in an extraordinary Way) were included in the Covenant God made with *Adam:* They therefore sinned and fell in him.

Q. 16. *Did all Mankind fall in* Adam's *first Transgression?*

A. The Covenant being made with *Adam*, not only for himself but for his Posterity *n*, all Mankind descending from him, by ordinary Generation, sinned in him, and fell with him in his first Transgression *o*.

n Gen. i. 28. Gen. ii. 16. *o* Rom. v. 18. 1 Cor. xv. 21, 22.

As for the Condition itself into which we are fallen, it is a very *sinful* and very *miserable* State.

Q. 17. *Into what Estate did the Fall bring Mankind?*

A. The

A. The Fall brought Mankind into an Eſtate of Sin and Miſery *p*.

p Rom. v. 12.

(1.) It is a very *ſinful* State: For we have all loſt in *Adam* that Holineſs which was implanted at firſt in the human Nature, are all under the Guilt of, and juſtly rendered liable to, the Puniſhment due for *Adam*'s firſt Sin, and we all derive a corrupt Nature from him; ſo that our whole Nature is polluted, our Underſtandings are naturally blind, our Wills obſtinate, our Affections vitiated, our Conſciences defiled; and from this corrupt Fountain proceed actual Sins.

Q. 18. *Wherein conſiſts the Sinfulneſs of that Eſtate whereinto Man fell?*

A. The Sinfulneſs of that Eſtate whereinto Man fell conſiſts in the Guilt of *Adam*'s firſt Sin *q*, the Want of original Righteouſneſs *r*, and the Corruption of his whole Nature, which is commonly called Original Sin *s*, together with all actual Tranſgreſſions which proceed from it *t*.

q Rom. v. 19. *r* Rom. iii. 10. *s* Eph. ii. 1. Pſalm li. 5. James i. 14, 15. *t* Matt. xv. 19.

(2.) It is a very *miſerable* State; becauſe by our Guilt and Corruption we are rendered unfit for ſpiritual Communion with God, are ſubjected unto the Curſe of a broken Law, are under the

Divine Diſpleaſure, and juſtly liable to ſuffer the Deſert of Sin both in this World and that which is to come: And ſo awful is this our Miſery, that we are undone for ever if we remain in our natural State.

Q. 19. *What is the Miſery of that Eſtate whereinto Man fell?*

A. All Mankind, by their Fall, loſt Communion with God *u*, are under his Wrath and Curſe *w*, and ſo made liable to all Miſeries in this Life, to Death itſelf, and to the Pains of Hell for ever *x*.

u Gen. iii. 8, 24. *w* Eph. ii. 3. Gal. iii. 10. *x* Rom. vi. 23. Lam. iii. 39. Matt. xxv. 41.

A very melancholy Subject indeed; but yet neceſſary to be known and meditated upon by us; for nothing is more dangerous than for us to be ignorant of it, and unconcerned about it.

And do we now deſire to know the Way of a Deliverance out of it? Let us next regularly turn our Thoughts to the glorious and delightful Subject of,

III. The *State of Grace*. This the Holy Scriptures ſpeak very plentifully and ſweetly of, by ſetting before us at large two Things, which are very comprehenſive; namely, 1. The *Method* of Grace. 2. The *Bleſſings* of Grace.

1 The Method of Grace; which deſcribes the Way in which poor ſinful miſerable Creatures are brought out of a State of Nature into a State of Salvation.

This

This being a very copious and important Subject, we muſt here deſcend into a Variety of Particulars, and take Notice how all the three Perſons in the Godhead are concerned and engaged in it: For Sinners are brought into a State of Grace and Salvation, (1.) by the *electing and covenanting Love of God the Father*; (2.) by the *redeeming Grace of the Lord Jeſus Chriſt*; (3.) by the *applying Work of the Holy Spirit*. The Scheme of Divinity directs us to view each of theſe Particulars in this moſt regular and beautiful Method; and they are accordingly purſued in this Order by our Catechiſm.

(1.) The *electing and covenanting Love of God the Father*. Our gracious God, knowing that all Mankind, without Exception, would neceſſarily periſh unleſs his free Grace interpoſed, was pleaſed to determine that this ſhould not be the Caſe of all; but, out of his ſovereign Pleaſure, choſe ſome of them, and determined that they ſhould be made Partakers of his Grace and Glory; and, in order to anſwer the bleſſed Ends of this his free Determination, entered into Covenant with his Son; in which Covenant the Father propoſed, and the Son undertook, to be the Redeemer and Saviour of his People, in ſuch a Way as ſhould perfectly ſuit the Honour of all the Divine Perfections.

Q. 20. *Did God leave all Mankind to periſh in the State of Sin and Miſery?*

A. God having out of his mere good Pleaſure, from all Eternity, elected ſome to everlaſting Life, did enter into a Covenant of

Grace to deliver them out of the Eſtate of Sin and Miſery, and to bring them into an Eſtate of Salvation, by a Redeemer *z*.

y Eph. i. 4. *z* Rom. iii. 21, 22. Gal. iii. 21, 22.

And this brings us to,

(2.) The *redeeming Grace of our Lord Jeſus Chriſt*, concerning whom the Scriptures ſpeak abundantly, in order to ſhew what a proper, ſuitable, and ſufficient Saviour he is.

Accordingly he is ſet forth, (i.) as to his Perſon; (ii.) his Offices; and, (iii.) his States.

(i.) His *Perſon* was ſuch, as there is none like him in all the Creation; being both God and Man; having both a Divine and Human Nature: Theſe two Natures being diſtinct, are yet perſonally united together in him.

Q. 21. *Who is the Redeemer of God's Elect?*

A. The only Redeemer of God's Elect is the Lord Jeſus Chriſt *a*; who, being the eternal Son of God, became Man *b*, and ſo was, and continueth to be, God and Man in two diſtinct Natures, and one Perſon *c*, for ever *d*.

a 1 Tim. ii. 5. *b* John i. 14. Gal. iv. 4. *c* Rom. ix. 5. Luke i. 35. Col. ii. 9. *d* Heb. vii. 24.

This is in reality a very myſterious Doctrine: For the Manner in which true Humanity and true Divinity are united in the ſame Perſon is utterly inconceivable to us; for ſince we cannot conceive

how

how the Soul and Body are united together in the Perſon of a Man, much leſs can we ſuppoſe ourſelves able to conceive the Manner of this perſonal Union: However, thus far we are directed in our Conceptions by Scripture, that the Divine Perſon of our Lord aſſumed to him true Humanity in Body and Soul; and that his Manhood was conceived in a miraculous Way by the Power of the Holy Ghoſt, in the Virgin *Mary*'s Womb; whereby it came to paſs that his Human Nature received no Pollution, and ſo he was born perfectly free from Sin.

Q. 22. *How did Chriſt, being the Son of God, become Man?*

A. Chriſt, the Son of God, became Man, by taking to himſelf a true Body *e*, and a reaſonable Soul *f*, being conceived by the Power of the Holy Ghoſt, in the Womb of the Virgin *Mary*, and born of her *g*, yet without Sin *b*.

e Heb. ii. 14. Heb. x. 5. *f* Matt. xxvi. 38.
g Luke i. 31, 35. *b* Heb. iv. 15. Heb. vii. 26.

But although this Doctrine be ſo myſterious, yet it is clearly revealed in the Divine Word, and is of the higheſt Importance; for unleſs he were God, he could not have Power or Worthineſs ſufficient to ſave us; and unleſs he were Man, he could not have been ſuited to the Work of Redemption. The Conſtitution of his Perſon lies at the Foundation of all the Offices which it was

neefdul

needful for him to sustain and fulfil as our Redeemer. And it is entirely necessary, both for the Glory of God, and for the proper Satisfaction of our own Consciences, that we should know and believe that Christ our Redeemer is both God and Man.

(ii.) The *Offices* he sustained and executed come next to be considered: For it is plain we need him under the Characters of a *Prophet*, of a *Priest*, and of a *King*.

Q. 23. *What Offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the Offices of a Prophet *i*, of a Priest *k*, and of a King *l*, both in his Estate of Humiliation and Exaltation.

i Acts iii. 22. *k* Heb. v. 6. *l* Psalm ii. 6.

We need him as a *Prophet*, because of our Ignorance and *Blindness*: We need him as a *Priest*, because of our *Guilt* and Unworthiness: We need him as a *King*, because of our *Weakness* and *Corruption*.

He fulfils the Office of a *Prophet* in teaching us outwardly by his Word, and inwardly and effectually by his Spirit, that we might know the Will of God, for the Salvation of our Souls.

Q. 24. *How doth Christ execute the Office of a Prophet?*

A. Christ executeth the Office of a Prophet in

in revealing to us *m*, by his Word *n*, and Spirit *o*, the Will of God for our Salvation.

m John i. 18. 1 Peter i. 10, 11. *n* John xx. 31. *o* John xiv. 26.

He fulfils the Office of a *Prieſt* by making Satisfaction to the Divine Law and Juſtice for our Guilt, and interceding for us in Heaven upon the Virtue of his Satisfaction.

Q. 25. *How doth Chriſt execute the Office of a Prieſt?*

A. Chriſt executeth the Office of a Prieſt in his once offering up of himſelf a Sacrifice to ſatisfy Divine Juſtice *p*, and reconcile us to God *q*, and in making continual Interceſſion for us *r*.

p Heb. ix. 14, 28. *q* Heb. ii. 17. *r* Heb. vii. 25.

He fulfils the Office of a *King* in making us his willing Subjects; in ruling over our Conſciences by his Laws, and in our Hearts by his Grace. He likewiſe, as the King both of Providence and Grace, preſerves his People, reſtrains and ſubdues his and their Enemies.

Q. 26. *How doth Chriſt execute the Office of a King?*

A. Chriſt executeth the Office of a King in ſubduing us to himſelf *s*, in ruling and defending us *t*, and in reſtraining and conquering all his and our Enemies *u*.

s Pſalm cx. 3. Acts xv. 14—17. *t* Iſa. xxxiii. 22. *u* 1 Cor. xv. 25.

And

And since it is very needful for us to know when and how he did or does execute these important Offices, we must therefore consider,

(iii.) The *State* he passed through, and the *State* he is now arrived to, which are very properly called his Estate of *Humiliation* and *Exaltation*; both which are plainly and fully described, according to Scripture, under the two following Questions:

Q. 27. *Wherein did Christ's Humiliation consist?*

A. Christ's Humiliation consisted in his being born, and that in a low Condition *w*, made under the Law *x*, undergoing the Miseries of this Life *y*, the Wrath of God *z*, and the cursed Death of the Cross *a*, in being buried, and continuing under the Power of Death for a Time *b*.

w Luke ii. 7. *x* Gal. iv. 4. *y* Isaiah liii. 3. Heb. xii. 2, 3. *z* Matt. xxvii. 46. *a* Phil. ii. 8. *b* Matt. xii. 40.

Q. 28. *Wherein consisteth Christ's Exaltation?*

A. Christ's Exaltation consisteth in his rising again from the Dead on the third Day *c*, in ascending up into Heaven, in sitting at the Right Hand of God the Father *d*, and in coming to judge the World at the last Day *e*.

c 1 Cor. xv. 4. *d* Mark xvi. 19. Eph. i. 20. *e* Acts xvii. 31.

All

All that I need further to remark here, is the neceſſary Relation his States and his Offices bear to each other.

In his humbled State he taught as a Prophet, by his own Mouth, in his own Perſon. In his exalted State he teaches by his Miniſters, his Word, and Spirit.

In his humbled State he ſuffered for our Sins in our Stead, to ſatisfy Divine Juſtice. In his exalted State he appears in the Preſence of God, making continual Interceſſion for us.

In his humbled State he made his Way to the Throne of his Kingdom; for becauſe he humbled himſelf, therefore God hath highly exalted him, and given him all Power both in Heaven and Earth.

And thus we have an extenſive View of the redeeming Grace of our Lord Jeſus Chriſt; what a peculiar and wonderful Suitableneſs there is in his Perſon to be our Redeemer, what Offices he ſuſtains, and how he fulfils them for our Salvation.

We now regularly proceed to,

(3.) The *applying Work of the Holy Spirit.* This muſt be attentively regarded as finiſhing the Affair of our being actually brought out of a State of Sin and Miſery, into a State of Salvation: For it is very certain that till we are made Partakers of what Chriſt has done, ſuffered, and purchaſed for us, we are not actually ſaved. It is therefore abſolutely neceſſary to our Salvation, that what Chriſt has purchaſed for us ſhould be applied to us and beſtowed upon us.

By whom, in what Way, and *at what Time* this is done is next preſented to View:

(i.) *By*

(i.) *By whom*; namely, by the Holy Spirit applying the purchased Redemption to us.

Q. 29. *How are we made Partakers of the Redemption purchased by Christ?*

A. We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us *f*, by his Holy Spirit *g*.

f John i. 12. *g* Tit. iii. 5, 6.

(ii.) *In what Way*; namely, by working Faith in our Hearts, and so bringing us into Union with Jesus Christ.

Q. 30. *How doth the Spirit apply to us the Redemption purchased by Christ?*

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us *h*, and thereby uniting us to Christ in our effectual Calling *i*.

h Eph. i. 13, 14. Eph. ii. 8. *i* Eph. iii. 17. 1 Cor. i. 9.

(iii.) *At what Time*; namely, in our effectual Calling. Then it is that we become Partakers of Christ, and are actually introduced into a State of Grace; when the Divine Spirit comes and gives us such serious, heart-affecting Views of our Sinfulness and Christ's Grace, of our Emptiness and Christ's Fulness, of our Unworthiness and Christ's Righteousness, of our Weakness and Christ's Strength, and of our Misery and Christ's Salvation, as effectually turn our Wills from

from Sin and Self to God in Chriſt; and we are prevailed upon and ſtrengthened to approve of, to fly to, and depend upon the Lord Jeſus Chriſt alone, for ſpiritual Wiſdom as he is a *Prophet*, for Atonement and Juſtification as he is a *Prieſt*, and for ſpiritual Strength and Grace as he is a *King*; being excited hereto by a Senſe of our own neceſſitous Condition, and being encouraged and drawn by a real Belief of the *Freeneſs* of his Grace and the *Excellency* of his Redemption.

Q. 31. *What is effectual Calling?*

A. Effectual Calling is the Work of God's Spirit *k*, whereby, convincing us of our Sin and Miſery *l*, enlightening our Minds in the Knowledge of Chriſt *m*, and renewing our Wills *n*, he doth perſuade and enable us to embrace Jeſus Chriſt, freely offered to us in the Goſpel *o*.

k 2 Tim. i. 9. *l* Acts ii. 37. *m* Acts xxvi. 18. *n* Ezek. xxxvi. 26. *o* John vi. 44, 45.

Thus we have taken a diſtinct and pleaſing View of the glorious and wonderful Method of Grace; have ſeen the Way and Order of the Divine Operation, to bring Sinners into an Eſtate of Salvation; and have learned that this great End is anſwered by the eternal Love of God the Father, by the redeeming Grace of Chriſt, and by the effectual Work of the Holy Spirit.

It will be next aſked, But what is the State of Grace itſelf? What is the Nature of that happy

Condition which Believers are brought into? This Question regularly leads us to look into,

2. The BLESSINGS of GRACE, which are indeed very great and valuable; namely, *Justification*, *Adoption*, *Sanctification*, and other Benefits arising from thence.

Q. 32. *What Benefits do they that are effectually called partake of in this Life?*

A. They that are effectually called do in this Life partake of Justification *p*, Adoption *q*, Sanctification *r*, and the several Benefits which in this Life do either accompany or flow from them.

p Rom. viii. 30. *q* Eph. i. 5. *r* 1 Cor. i. 30.

Let us look into each of them distinctly:

(1.) *Justification*; whereby we are freely and entirely pardoned, and have a firm Title to eternal Life, upon the alone Account of the Sufferings and Obedience of Christ in our room and stead. We by Faith receive the perfect Atonement of Christ to free us from Condemnation, and the perfect Righteousness of Christ for our Acceptance before God unto eternal Life. The Atonement he made was for us, and the Righteousness he performed is imputed to us; if we truly believe in him, by receiving him as the Lord our Righteousness. How secure must they be from eternal Condemnation who have an Interest in the glorious Atonement of his Death! and how firm is their Right to eternal Life, whose Right is founded, not upon their own imperfect Obedience,

Obedience, but upon the Divine Righteouſneſs of the Lord Jeſus Chriſt!

Q. 33. *What is Juſtification?*

A. Juſtification is an Act of God's free Grace, wherein he pardoneth all our Sins *s*, and accepteth us as righteous in his Sight *t*, only for the Righteouſneſs of Chriſt imputed to us *u*, and received by Faith alone *w*.

s Rom. iii. 25. Rom. iv. 6, 7, 8. Eph. i. 7. *t* 2 Cor. v. 19, 21. *u* Rom. v. 17, 18, 19. *w* Gal. ii. 16. Phil. iii. 9.

(2.) *Adoption*; whereby we are made Children and Heirs of God, and joint Heirs with Jeſus Chriſt; whereby we have God for our Father, Chriſt for our Brother, the Holy Spirit for our Comforter, and ſo have a Right unto all ſpiritual Bleſſings in heavenly Things in Chriſt Jeſus.

Q. 34. *What is Adoption?*

A. Adoption is an Act of God's free Grace *x*, whereby we are received into the Number, and have a Right to all the Privileges of the Sons of God *y*.

x 1 John iii. 1. *y* John i. 12. Rom. viii. 17.

(3.) *Sanctification*; whereby our Corruptions are more and more ſubdued, our Graces ſtrengthened and excited, and we are fitted for the Service of God here, and for the Enjoyment of him hereafter, by the continual Indwelling and Working of the Holy Spirit in our Hearts.

Q. 35. *What is Sanctification?*

A. Sanctification is the Work of God's free Grace *z*, whereby we are renewed in the whole Man, after the Image of God *a*, and are enabled more and more to die unto Sin, and live unto Righteousness *b*.

z 2 Thess. ii. 13. *a* Eph. iv. 24. *b* Rom. vi. 4. Rom. viii. 1.

(2.) *Several other Benefits*, which attend and flow from the foregoing: For, being thus justified, adopted, and sanctified, Believers are favoured with a comfortable and endearing *Assurance* of God's Love, have a solid and satisfactory *Peace* in their own Consciences, are enabled to *rejoice* in the present Possession of God's Grace and the happy Prospect of his Glory, are quickened to *grow* in Grace and Holiness, and are so *preserved* that they never shall finally or totally lose the Principle of Grace in them, or their State of Justification before God, but shall be carried safe to eternal Glory.

Q. 36. *What are the Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification?*

A. The Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification, are Assurance of God's Love, Peace of Conscience, Joy in the Holy

Holy Ghoſt *c*, Increaſe of Grace *d*, and Perſeverance therein to the End *e*.

c Rom. v. 1, 2, 5. Rom. xiv. 17. *d* Prov. iv. 18. *e* 1 John v. 13. 1 Pet. i. 5.

Theſe moſt comfortable Truths and Bleſſings are founded upon, and flow from, our Juſtification, Adoption, and Sanctification. All Believers have a ſufficient Ground for this Aſſurance, Peace, and Joy (although they do not always poſſeſs the Experience of it in their Hearts); for they ſhall all be certainly preſerved unto the End.

It might not be amiſs in this Place to draw out the Compariſon between the *fallen* State and the State of *Grace*; which appears in this plain and ſtriking Light:

By *Nature* we are in a State of *Sin and Miſery*: By *Grace* we are brought into a State *holy and happy*.

By *Nature* we are *deſtitute* of all Right to eternal Life, and are under the *condemning Sentence* of the Law for Sin: By *Grace* we are *freed from this Condemnation*, and *have a firm Title* to eternal Life, by the Atonement and Righteouſneſs of Chriſt. Or thus:

By *Nature* we are in a State of *Condemnation*: By *Grace* we are brought into a State of *Juſtification*.

By *Nature* we are the Children of the *Devil* and of *Diſobedience*: By *Grace* we are made the *Children of God*.

By *Nature* we are *depraved and corrupted*: By *Grace* we are *renewed and ſanctified*.

By *Nature* we are in a very *dangerous* State: By *Grace* we are brought into a most *safe and secure* Condition.

By *Nature* we are *void of all* true Peace, Comfort, and Joy: By *Grace* we have a strong Foundation for the *sweetest Satisfaction and Consolation.*

Great Blessings indeed! Happy State! Glorious Privileges! Blessed Security! How desirable is it to be in such a Condition! And, How compleat is the Fulness and Redemption of Jesus Christ?

But this is not all: Believers are not only justified, adopted, sanctified, comforted, and preserved, but they have still greater Blessings in Reversion: Which brings us on to look beyond Death, within the Veil, and contemplate,

IV. The *State* of *Glory*; which Believers enter into at *Death* as to their *Souls*, and at the *Resurrection* as to their *whole Person*.

1. At *Death*: For the Children of God must die as well as others; but then their Condition is so safe and happy, that the very Moment the Soul is separated from the Body by Death, their Souls are freed from all Corruption, and made perfectly holy; and they go immediately into the glorious Presence of God, and enter into the Joy of their Lord; and as to their Bodies, they sleep in Jesus until the Resurrection.

Q. 37. *What Benefits do Believers receive from Christ at their Death?*

A. The Souls of Believers are at their Death made perfect in Holiness *f*, and do immediately pass into Glory *g*, and their Bodies being

still

ſtill united to Chriſt *b*, do reſt in their Graves *i*, till the Reſurrection *k*.

f Heb. xii. 23. *g* 2 Cor. v. 1—6. Phil. i. 23. *b* 1 Theſſ. iv. 14. *i* Iſa. lvii. 2. *k* Job xix. 26.

2. At the *Reſurrection*? For there will be a Reſurrection of the Dead, both of the Juſt and Unjuſt: Then all ſhall be called before the Judgment-Seat of *Chriſt*; and thoſe that belong to Chriſt ſhall be then owned by him, and acquitted of all Charges laid againſt them, in the Preſence of Men and Angels; and from thence forward they ſhall be compleatly happy, both in Soul and Body, by the full Enjoyment of God their chief Good; and this Happineſs and Glory will be without Interruption, and without End.

Q. 38. *What Benefits do Believers receive from Chriſt at the Reſurrection?*

A. At the Reſurrection, Believers being raiſed up in Glory *l*, ſhall be openly acknowledged, and acquitted in the Day of Judgment *m*, and made perfectly bleſſed in the full Enjoyment of God *n*, to all Eternity *o*.

l 1 Cor. xv. 43. *m* Matt. x. 32. *n* 1 John iii. 2. 1 Cor. xiii. 12. *o* 1 Theſſ. iv. 17.

Thus we have finiſhed the DOCTRINAL Part of the Body of Divinity, by conſidering GOD in his *Nature*, *Perſonalities*, *Purpoſes*, and *Works*, and MAN in his State of *Innocency*, *Corruption*, *Grace*, and *Glory*. And, becauſe the Scripture is very copious and large upon the State of Grace, we have

have seen the METHOD of Grace, by the *Father's* Choice, the *Son's* Purchase, whose Person, Offices, and States concur in our Redemption, and by the *Spirit's* Operation: And then we have seen the BLESSINGS of a *State* of Grace; how all true Believers are *justified, adopted, sanctified, comforted,* and *preserved* unto everlasting Life.

These Subjects, thus copiously handled and most regularly digested, contain the whole Substance of what we are to believe concerning God and ourselves. And so we pass on to

The PRACTICAL PART of Divinity.

This in its own Nature must respect the *Duty* which God requires of Man; under which we have,

I. The *Nature* of Duty; which consists in obeying the Will of God, as revealed or made known unto us.

Q. 39. *What is the Duty which God requireth of Man?*

A. The Duty which God requireth of Man is Obedience to his revealed Will *p*.

p Mic. vi. 8. 1 Sam. xv. 22.

II. The *Rule* of Duty; namely, the moral Law; which is briefly comprized in the Ten Commandments.

Q. 40. *What did God at first reveal to Man for the Rule of his Obedience?*

A. The Rule which God at first revealed

to

to Man for his Obedience was the moral Law *q*.

q Rom. ii. 14, 15.

Q. 41. *Where is the moral Law ſummarily comprehended?*

A. The moral Law is ſummarily comprehended in the Ten Commandments *r*.

r Deut. x. 4. Matt. xix. 17.

III. The *Sum* and *Subſtance* of our Duty; which is true *Love* to God and our Neighbour.

Q. 42. *What is the Sum of the Ten Commandments?*

A. The Sum of the Ten Commandments is, to love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as ourſelves *s*.

s Matt. xxii. 37, 38, 39, 40.

IV. The *Motives* and *Obligations* to Duty, as repreſented in the Preface to the Ten Commands; namely, becauſe of our *Subjection* to him as the LORD, our *Relation* to him as our God, and his providential or ſpecial *Kindneſs* to us as our Benefactor and Redeemer.

Q. 43. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in theſe Words, *I am the Lord thy God,*

God, which have brought thee out of the Land of Egypt, *out of the House of Bondage t.)*

t Exod. xx. 2.

Q. 44. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, that becauſe God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments *u*.

u Deut. xi. 1. Luke i. 74, 75. 1 Pet. i. 15—19.

V. The particular *Parts* and *Branches* of our Duty, as ſet forth in the Ten Commandments, and the diſtinct but full Expoſition of them, which follows in the Catechiſm. And here I muſt venture to recommend this Explanation of them to every one who deſires to know his Duty, as a moſt regular, compendious, and inſtructive View of what God requires of us; for under every Command you have a ſummary Account of the Duties required and Sins forbidden, together with ſeveral other Things occaſionally, which tend to explain and enforce the whole. As for the Order in which our Duty is ſet before us, nothing need be ſaid to recommend it, ſince the Commands themſelves are given in this Order by Divine Inſpiration; only it may be very proper juſt to ſhow the Nature of the Method in which the Word of God has placed them, that we might ſee the neceſſary Connection and Relation between the various Duties required of us; becauſe this will open a

Field

Field of delightful Speculation, will give us a View of the Divine Wiſdom in planning them out, and will tend to fix them in our Minds and enforce them upon our Conſciences. And however thoſe who maintain, value, and defend the foregoing Doctrines of free Grace, may be branded with *Antinomianiſm*, yet I hope we ſhall make it appear, both by our Profeſſion and Practice, that we are as much (if not more) concerned to avoid every Sin, and to perform every Duty, as thoſe who make their Duty their juſtifying Righteouſneſs before God; whereby they contradict the Perfection of God's Holineſs and Juſtice, ſet aſide the Redemption and Righteouſneſs of Chriſt, and depreciate the Neceſſity and Efficacy of the Spirit's Work.

Let us therefore now acknowledge our Subjection, our Relation, and our Gratitude to God, by attending to know, and endeavouring, in his Strength, to perform the Duties required of us. Are we then really and ſincerely deſirous to know what the Lord our God calls for from us? Let us hear what the Law of ten Commands ſays unto us.

Theſe Precepts are naturally divided into *two Tables*; The *firſt*, which takes in the firſt *four* Commands, ſets forth our Duty to GOD; the *ſecond* ſets forth our Duty to MAN.

Our DUTY to GOD;

Which is deſcribed in the firſt *four* Commands; and they ſtand in this Order:

The *firſt Commandment* reſpects the *Nature* and *Object* of Divine Worſhip; and ſtrictly requires us

us to worſhip *Jehovah* alone, and to honour and glorify him with all the Powers we have; to know him with our Underſtandings, to embrace him with our Wills, to cleave to him with our Affections, to acknowledge him in our Profeſſion, and obey him in our Practice; or, in other Words, to depend upon him as our *firſt Cauſe*, to eſteem him our *chief Good*, to ſubject ourſelves to his Will as our *higheſt Lord*, and to ſeek his Glory as our *laſt End*: And every thing that is contrary to, or falls ſhort of ſuch a ſerious, ſpiritual Regard to the Lord in our Hearts, Lips, or Lives, is really ſinful. Theſe Things are ſummarily expreſt and enforced under the firſt Commandment *:

Q. 45. *Which is the firſt Commandment?*

A. The firſt Commandment is, *(Thou ſhalt have no other Gods before me.)* Exod. xx. 3.

Q. 46. *What is required in the firſt Commandment?*

A. The firſt Commandment requireth us to know *w* and acknowledge God to be the only true God, and our God *x*, and to worſhip and glorify him accordingly *y*.

w 1 Chron. xxviii. 9. *x* Deut. xxvi. 17. *y* Matt. iv. 10. Pſalm xxix. 2.

Q. 47. *What is forbidden in the firſt Commandment?*

A. The

* I have been the more particular and exact upon this, becauſe it is the firſt and fundamental Commandment.

A. The first Commandment forbiddeth the denying *z*, or not worshipping and glorifying the true God, as God *a*, and our God *b*, and the giving that Worship and Glory to any other, which is due to him alone *c*.

z Psal. xiv. 1. *a* Rom. i. 20, 21. *b* Psal. lxxxi. 11. *c* Rom. i. 25.

Q. 48. *What are we especially taught by these Words* (before me) *in the first Commandment?*

A. These Words *(before me)* in the first Commandment teach us, that God, who seeth all Things, taketh Notice of, and is much displeased with the Sin of having any other God *d*.

d Psalm xliv. 20, 21.

The *second Command* respects the *Means* and *Ordinances* of Divine Worship, requiring us to keep close to God's Appointments, without adding to them or detracting from them.

Q. 49. *Which is the second Commandment?*

A. The second Commandment is, *(Thou shalt not make unto thee any graven Image, or any Likeness of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and*

fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.) Exod. xx. 4, 5, 6.

Q. 50. *What is required in the second Commandment?*

A. The second Commandment requireth the receiving, observing *e*, and keeping pure and entire all such religious Worship and Ordinances as God hath appointed in his Word *f*.

e Deut. xxxii. 46. Matt. xxviii. 20. *f* Deut. xii. 32. Acts ii. 42.

Q. 51. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images *g*, or any other Way not appointed in his Word *h*.

g Deut. iv. 15, 16. *h* Col. ii. 18.

Q. 52. *What are the Reasons annexed to the second Commandment?*

A. The Reasons annexed to the second Commandment are, God's Sovereignty over us *i*, his Propriety in us *k*, and the Zeal he hath for his own Worship *l*.

i Psalm xcv. 2, 3. *k* Psalm xlv. 11. *l* Exod. xxxiv. 14.

The *third Command* respects the *Frame* and *Views* of our Souls in every Act of Divine Worship; requiring a serious and spiritual Use of all that whereby

whereby God makes himſelf known; and forbidding all prophane Swearing, together with all ſelfiſh Views, irreverent Behaviour, and carnal Frames, eſpecially when we have to do with ſacred Things.

Q. 53. *Which is the third Commandment?*

A. The third Commandment is, (*Thou ſhalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his Name in vain.*) Exod. xx. 7.

Q. 54. *What is required in the third Commandment?*

A. The third Commandment requireth the holy and reverend Uſe of God's Names *m*, Titles, Attributes *n*, Ordinances *o*, Word *p*, and Works *q*.

m Pſal. xcvi. 8. *n* Rev. xv. 3, 4. *o* Eccleſ. v. 1. *p* Pſal. cxxxviii. 2. *q* Job xxxvi. 24.

Q. 55. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning and abuſing of any thing whereby God maketh himſelf known *r*.

r Mal. i. 6, 7, 12. Mal. ii. 2.

Q. 56. *What is the Reaſon annexed to the third Commandment?*

A. The Reaſon annexed to the third Commandment is, that however the Breakers of this Commandment may eſcape Puniſhment

from Men, yet the Lord our God will not suffer them to escape his righteous Judgments *s*.

s Deut. xxviii. 58, 59.

The *fourth Command* respects the *Times* and *Seasons* of Divine Worship; requiring a strict and holy Observance of the Sabbath-Day; where it is needful to remark, as the Catechism very justly does, that the weekly Sabbath is to be now kept on the first Day of the Week by Christians, as it was on the seventh Day by the Jews.

Q. 57. *Which is the fourth Commandment?*

A. The fourth Commandment is, *(Remember the Sabbath-Day to keep it holy: Six Days shalt thou labour and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God; in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor thy Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath-Day, and hallowed it.)* Exod. xx. 8, 9, 10, 11.

Q. 58. *What is required in the fourth Commandment?*

A. The fourth Commandment requireth the keeping holy to God such set Times as he hath appointed

appointed in his Word, expreſly one whole Day in ſeven to be an holy Sabbath to himſelf *t*.

t Levit. xix. 30. Deut. v. 12.

Q. 59. *Which Day of the ſeven hath God appointed to be the weekly Sabbath?*

A. From the Beginning of the World to the Reſurrection of Chriſt, God appointed the ſeventh Day of the Week to be the weekly Sabbath *u*, and the firſt Day of the Week ever ſince, to continue to the End of the World, which is the Chriſtian Sabbath *w*.

u Gen. ii. 3. *w* Acts xx. 7. 1 Cor. xvi. 1, 2. Rev. i. 10.

Q. 60. *How is the Sabbath to be ſanctified?*

A. The Sabbath is to be ſanctified by an holy reſting all that Day, even from ſuch worldly Employments and Recreations as are lawful on other Days *x*, and ſpending the whole Time in the publick and private Exerciſes of God's Worſhip *y*, except ſo much as is to be taken up in the Works of Neceſſity and Mercy *z*.

x Levit. xxiii. 3. Neh. xiii. 15—22. *y* Pſalm xcii. 1, 2. Iſa. lxvi. 23. *z* Matt. xii. 11, 12.

Q. 61. *What is forbidden in the fourth Commandment?*

A. The fourth Commandment forbiddeth the Omiſſion, or careleſs Performance of the

Duties required *a*, and the profaning the Day by Idleneſs, or doing that which is in itſelf ſinful *b*, or by unneceſſary Thoughts, Words, or Works, about worldly Employments or Recreations *c*.

a Ezek. xxii. 26. Amos viii. 5. Mal. i. 13. *b* Ezek. xxiii. 38. *c* Iſa. lviii. 13. Jer. xvii. 24—27.

Q. 62. *What are the Reaſons annexed to the fourth Commandment?*

A. The Reaſons annexed to the fourth Commandment are, God's allowing us ſix Days of the Week for our own Employments *d*, his challenging a ſpecial Propriety in the ſeventh *e*, his own Example *f*, and his bleſſing the Sabbath-Day *g*.

d Exod. xxxi. 15, 16. *e* Lev. xxiii. 3. *f* Exod. xxxi. 17. *g* Gen. ii. 3.

And this is the Subſtance of our Duty with reſpect to God; namely, to worſhip him alone, to glorify and honour him, in that Way, with that Frame of Spirit, and at thoſe Seaſons, which he has directed.

And ſo we go on to the Duties of the *ſecond* Table; which regard

Our DUTY to MAN,

Contained in the remaining *ſix* Commands, which ſtand in the following beautiful Order:

The *fifth Command* reſpects our Neighbour's *Relations* to us; requiring us to pay all ſuitable

Reſpect

Reſpect to others, according to their Condition; whether Providence has ſet them in a Station above us, or below us, or upon a Level with us.

Q. 63. *Which is the fifth Commandment?*

A. The fifth Commandment is, *(Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.)* Exod. xx. 12.

Q. 64. *What is required in the fifth Commandment?*

A. The fifth Commandment requireth the preſerving the Honour, and performing the Duties belonging to every one in their ſeveral Places and Relations, as Superiors *h*, Inferiors *i*, or Equals *k*.

h Eph. v. 21, 22. Eph. vi. 1, 5. Rom. xiii. 1, 7, 8. 1 Pet. ii. 17. *i* Eph. vi. 9. *k* Rom. xii. 10.

Q. 65. *What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing againſt the Honour and Duty which belongeth to every one in their ſeveral Places and Relations *l*.

l Matt. xv. 4, 5, 6.

Q. 66. *What is the Reaſon annexed to the fifth Commandment?*

A. The Reaſon annexed to the fifth Commandment

mandment is, a Promise of long Life and Prosperity (as far as it shall serve for God's Glory and their own Good) to all such as keep this Commandment *m*.

m Eph. vi. 2, 3.

The *sixth Command* respects our own and our Neighbour's *Life*; requiring every thing that prudently and lawfully tends to the Preservation thereof, and forbidding whatsoever tends, either in Thought, Affection, or Action, to the Prejudice thereof.

Q. 67. *Which is the sixth Commandment?*

A. The sixth Commandment is, *(Thou shalt not kill.)* Exod. xx. 13.

Q. 68. *What is required in the sixth Commandment?*

A. The sixth Commandment requireth all lawful Endeavours to preserve our own Life *n*, and the Life of others *o*.

n Eph. v. 28, 29. *o* Psalm lxxxii. 3, 4. Job xxix. 13.

Q. 69. *What is forbidden in the sixth Commandment?*

A. The sixth Commandment forbiddeth the taking away our own Life *p*, or the Life of our Neighbour *q*, unjustly, and whatsoever tendeth thereunto *r*.

p Acts xvi. 28. *q* Gen. ix. 6. *r* Prov. xxiv. 11, 12. Matt. v. 21, 22.

The

The *ſeventh Command* reſpects our own and our Neighbour's *Chaſtity*; requiring every thing that is chaſte and decent, and forbidding every thing that is unchaſte or obſcene, in Thought, Speech, and Behaviour.

Q. 70. *Which is the ſeventh Commandment?*

A. The ſeventh Commandment is, *(Thou ſhalt not commit Adultery.)* Exod. xx. 14.

Q. 71. *What is required in the ſeventh Commandment?*

A. The ſeventh Commandment requireth the Preſervation of our own *s*, and our Neighbour's Chaſtity *t*, in Heart *u*, Speech *w*, and Behaviour *x*.

s 1 Theſſ. iv. 4. *t* Eph. v. 11, 12. 1 Cor. vii. 2—5. *u* 2 Tim. ii. 22. *w* Col. iv. 6. *x* 1 Pet. iii. 2.

Q. 72. *What is forbidden in the ſeventh Commandment?*

A. The ſeventh Commandment forbiddeth all unchaſte Thoughts *y*, Words *z*, and Actions *a*.

y Matt. v. 28. *z* Eph. v. 4. *a* Eph. v. 3.

The *eighth Command* reſpects our own and our Neighbour's *Property*; requiring whatever lawfully promotes, and forbidding whatever unjuſtly prevents the peaceable Poſſeſſion and Improvement thereof.

Q. 73.

Q. 73. *Which is the eighth Commandment?*

A. The eighth Commandment is, *(Thou shalt not steal.)* Exod. xx. 15.

Q. 74. *What is required in the eighth Commandment?*

A. The eighth Commandment requireth the lawful procuring and furthering the Wealth and outward Estate of ourselves *b*, and others *c*.

b Rom. xii. 17. Prov. xxvii. 23. *c* Lev. xxv. 35. Deut. xxii. 1—4. Phil. ii. 4.

Q. 75. *What is forbidden in the eighth Commandment?*

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own *d*, or our Neighbour's Wealth or outward Estate *e*.

d 1 Tim. v. 8. Prov. xxviii. 19. *e* Prov. xxi. 6. Job xx. 19, 20. Eph. iv. 28.

The *ninth Command* respects our own and our Neighbour's *Reputation*; enjoining strict Integrity and Truth in our Dealings, and forbidding every thing that is hurtful to the good Name and Reputation of ourselves or others.

Q. 76. *Which is the ninth Commandment?*

A. The ninth Commandment is, *(Thou shalt not bear false Witness against thy Neighbour.)* Exod. xx. 16.

Q. 77.

Q. 77. *What is required in the ninth Commandment?*

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man *f*, and of our own *g*, and our Neighbour's good Name *h*, especially in Witness-bearing *i*.

f Zech. viii. 16. *g* 1 Pet. iii. 16. Acts xxv. 10. *h* 3 Epist. John 12. *i* Prov. xiv. 5, 25.

Q. 78. *What is forbidden in the ninth Commandment?*

A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth *k*, or injurious to our own *l*, or our Neighbour's good Name *m*.

k Rom. iii. 13. *l* Job xxvii. 5. *m* Psalm xv. 3. Lev. xix. 16.

The *tenth Command* respects our own and our Neighbour's *Contentment*; requiring us to be satisfied with the Allotments of Providence towards ourselves and others.

Q. 79. *Which is the tenth Commandment?*

A. The tenth Commandment is, *(Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.)* Exod. xx. 17.

Q. 80.

Q. 80. *What is required in the tenth Commandment?*

A. The tenth Commandment requireth full Contentment with our own Condition *n*, with a right and charitable Frame of Spirit towards our Neighbour, and all that is his *o*.

n Heb. xiii. 5. 1 Tim. vi. 6. *o* Rom. xii. 15. 1 Cor. xiii. 4, 5, 6.

Q. 81. *What is forbidden in the tenth Commandment?*

A. The tenth Commandment forbiddeth all Discontent with our own Estate *p*, envying or grieving at the Good of our Neighbour *q*, and all inordinate Motions and Affections to any thing that is his *r*.

p 1 Cor. x. 10. 1 Kings xxi. 4. *q* Gal. v. 26. *r* Col. iii. 5. Rom. vii. 7.

I might have specified more distinctly the particular Duties required and Sins forbidden: But I choose rather to conclude this brief Account of the Commands, by subjoining a Set of Rules, which carry their own Evidence, and which will assist every one to explain and apply the Precepts to themselves, and will show the Spirituality, Perfection, and Extensiveness of the Divine Law *.

1. Where-ever a Duty is commanded the contrary Sin is forbidden; and where a Sin is forbidden the contrary Duty is commanded.

2. Under

* The following Rules are extracted out of the *larger Catechism*.

2. Under one Sin or Duty, all of the ſame Kind are forbidden or commanded; together with all proper Cauſes, Means, Occaſions, and Appearances thereof, and Provocations thereunto.

3. Whatever is forbidden or commanded to ourſelves, we are bound, according to our Places, to endeavour that it may be avoided or performed by others, according to the Duty of their Places.

4. We are bound, according to our Places and Callings, to be helpful to others in what is commanded them; and to take heed leſt we be Partakers of the Sins of others, by encouraging or conniving at them.

5. The Law of God is to be conceived of as reaching to the Heart, Underſtanding, Will, Affections, and all other Powers of the Soul, as well as to the Words and Actions; ſo that whatever is commanded, the Lord requires it to be done with the Heart, and with ſuitable Affection; and whatever is forbidden, the Lord forbids every Motion of Thought, Wiſh, or Deſire tending thereunto.—So ſpiritual is the Law of God!

6. The Lord bindeth every one to full Conformity in the whole Man unto the Requirements of his Law and unto entire Obedience continually, ſo as to require the utmoſt Perfection of every Duty, and to forbid the leaſt Degree of every Sin; otherwiſe the Law of the Lord would not be *perfect*, and the Holy God would be ſuppoſed to diſpenſe with, and connive at, what is ſinful.

Let us all ſeriouſly apply theſe plain, obvious, and evident Rules unto the Divine Commands, that we might ſee them in their large Extent, and

then compare our Hearts and Lives herewith, that we may know what we are to endeavour after, and wherein we are defective.

Thus we have regularly finished the PRACTICAL Part of Divinity; and so in a Sense have gone through the whole of it, as to what we are to believe concerning God, and what Duty God requires of Man: But surely we ought not to pass over or lay aside these great and important Matters without some suitable Improvement, but should aim to bring them home unto ourselves, to know our own State, Hope, and Duty: And this the remaining Part of the Catechism most regularly introduces; which I would therefore call

The APPLICATION.

Is the *Law* of God so spiritual, extensive, and perfect as we have just seen? and is the *Grace* of God so rich, free, and glorious as has been described in the former Part of this System? Then we may improve the whole, *first*, by way of *Humiliation*; *secondly*, by way of *Conviction*; and, *thirdly*, by way of *Direction*.

First, For *Humiliation*. Since the Divine Law is so spiritual and extensive, what Reason have we to humble ourselves before the perfectly holy God, on comparing it with our Natures, Hearts, and Lives! How weak, feeble, and incapable are we in our present State to perform the Righteousness of the Law! Our Thoughts, Words, and Actions appear very defective and very defiled, when brought to this Transcript of Divine Holiness; for which Reason it is impossible that any Righte-

ousness

ouſneſs performed by us ſhould be able to juſtify us in the Sight of God.

Q. 82. *Is any Man able perfectly to keep the Commandments of God?*

A. No mere Man ſince the Fall is able in this Life perfectly to keep the Commandments of God *s*, but doth daily break them in Thought *t*, Word *u*, and Deed *w*.

s Eccleſ. vii. 20. 1 John i. 8. Gal. v. 17.
t Gen. viii. 21. *u* Jam. iii. 8. *w* Jam. iii. 2.

Secondly, For *Conviction*. Hence we ſee Reaſon not only to be humbled for our *Weakneſs* and *Pollution*, but likewiſe to be convicted and alarmed in our Conſciences on account of our *Guilt*, and Liableneſs to the awful Judgment of God. Let thoſe that are ſtupid, and careleſs about themſelves and their Sins, remember, that although ſome Sins are more heinous than others, and ſome Sinners viler than others; yet every Sin is of ſo malignant and odious a Nature, as truly to deſerve the Wrath of God, and the Curſe of his Law, both here and hereafter, to all Eternity; for Sin, as it is committed againſt an infinite God, as it is a Trampling upon infinite Authority, a Reproaching of infinite Wiſdom, a Daring of almighty Power, an Oppoſing of infinite Holineſs, Enraging to infinite Juſtice, and a Contempt of infinite Goodneſs, does therefore deſerve everlaſting Puniſhment, and renders the Sinner liable to it.

Q. 83. *Are all Tranſgreſſions of the Law equally heinous?*

A. Some Sins in themſelves, and by reaſon of ſeveral Aggravations, are more heinous in the Sight of God than others *x*.

x John xix. 11. Pſalm lxxviii. 17. Ezek. viii. 6, 13, 15.

Q. 84. *What doth every Sin deſerve?*

A. Every Sin deſerveth God's Wrath and Curſe, both in this Life and that which is to come *y*.

y Eph. v. 6. Gal. iii. 10. Matt. xxv. 41.

Thirdly, For *Direction*. Are any Souls ſo humbled and convinced in themſelves as to be earneſtly deſirous of knowing the Way to eſcape this deſerved Wrath, and the Way to true Holineſs and Happineſs, let them attend to the Directions, the ſuitable and excellent Directions the Word of God gives in this Affair; for this is the moſt comprehenſive and momentous Caſe of Conſcience that can poſſibly be put. Remember then, that you are not called upon to ſave yourſelves by your own Strength, or to juſtify yourſelves by your own Righteouſneſs, both which are utterly impoſſible: But behold a Door of Hope is opened to you, and the Way to Heaven planned out in the bleſſed Goſpel; for (conſidering the Perfection of the *Law* and the Freeneſs of the *Grace* of God) you are directed, I. to fly to Chriſt by Faith; II. to fly from your Sins and from yourſelves by

by Repentance; and, III. to make uſe of thoſe Means of Grace which God has ordained for the Converſion and Converſion of Sinners, and for the Sanctification, Confirmation, and Conſolation of his People.

Q. 85. *What doth God require of us, that we may eſcape his Wrath and Curſe due to us for Sin?*

A. To eſcape the Wrath and Curſe of God due to us for Sin, God requireth of us Faith in Jeſus Chriſt, Repentance unto Life *z*, with the diligent Uſe of all the outward Means, whereby Chriſt communicateth to us the Benefits of Redemption *a*.

z Acts xx. 21. *a* Prov. ii. 1—5. Prov. viii. 32—35.

What now remains is only to conſider the Parts of this Direction diſtinctly, and in their Order.

I. We are directed to fly to Chriſt, and live upon him by *Faith*. Since there is Salvation in no other but in him, it is evident there can be no other Way to a Salvation from Sin and Wrath than by going to him, receiving of him, and reſting upon him as the *only*, all-ſufficient, and free Saviour: And this can be only by *Faith*; which is not a mere notional Belief of the Truth of the Goſpel concerning Chriſt, but is ſuch a real, hearty Perſuaſion of Chriſt's Fulneſs and Freeneſs, and of our own Emptineſs and Unworthineſs, as effectually moves and encourages our Souls to

go to him, approve of him, and depend upon him for all the Blessings we need as Sinners, that are utterly helpless and unworthy in ourselves: And whenever a sensible Soul thus comes to Jesus Christ, he is brought by the Operations of the Holy Spirit.

Q. 86. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving Grace *b*, whereby we receive *c*, and rest upon him alone for Salvation *d*, as he is offered to us in the Gospel *e*.

b Heb. x. 39. *c* John i. 12. *d* Isa. xxvi. 3, 4. Phil. iii. 9. *e* Isa. xxxiii. 22.

II. We are directed to fly from ourselves and from our Sins by *Repentance*: For true Faith cannot be without Repentance, nor true Repentance without Faith in Jesus Christ. In vain do those pretend truly to believe in Jesus Christ, who have not a true Sense of Sin, a Shame and Grief for it, and a Hatred of it, and a real Desire and Endeavour after new Obedience; and as vain are their Pretensions, who suppose they truly repent, but are not, by their Sight and Hatred of Sin, quickened and directed to Jesus Christ alone for Grace to pardon their Guilt, and for Strength to subdue their Corruptions and purify their Hearts.

Q. 87. *What is Repentance unto Life?*

A. Repentance unto Life is a saving Grace *f*, whereby a Sinner, out of a true Sense of his Sin *g*, and Apprehension of the Mercy of

God

God in Chriſt *h*, doth with Grief and Hatred of his Sin turn from it unto God *i*, with full Purpoſe of, and Endeavour after new Obedience *k*.

f Acts xi. 18. *g* Acts ii. 37. *h* Joel ii. 12, 13. *i* Jer. xxxi. 18, 19. Ezek. xxxvi. 31. *k* Pſalm cxix. 59.

III. We are directed to the *Uſe* of thoſe *Means of Grace* which God hath ordained, for us to make uſe of, and for him to work by. In and by theſe, as Inſtruments, God is graciouſly pleaſed to convey the Bleſſings of Grace into our Souls. Theſe Means of Grace are very numerous and valuable; but the chief of them are theſe three; 1. The *Word*; 2. The *Sacraments*; and, 3. *Prayer*.

Q. 88. *What are the outward Means whereby Chriſt communicateth to us the Benefits of Redemption?*

A. The outward and ordinary Means whereby Chriſt communicateth to us the Benefits of Redemption, are his Ordinances, eſpecially the Word, Sacraments, and Prayer *l*, all which are made effectual to the Elect for Salvation.

l Matt. xxviii. 19, 20. Acts ii. 41, 42.

That we might ſee how *uſeful* theſe Means of Grace are, and the *Uſe* we are to make of them, we ſhould attend to each of them diſtinctly.

1. The WORD OF GOD, whether as read, heard, meditated upon, or converſed about, is a great

great and fundamental Means of Grace, as it contains in it the whole which we are to believe and perform: It must therefore have a wonderful Suitableness and Tendency to answer all spiritual and gracious Purposes. There is every thing in it that is suited to rouse the Stupid, to teach the Ignorant, to convince the Carnally-secure, to drive the Wicked and Self-righteous out of their vain Hopes, to prevent the convinced Soul from sinking into Despair, to direct the Soul to Jesus Christ for all Salvation, to comfort the Disconsolate, to strengthen the Weak, to resolve the Doubting, to restore the Backsliding, to excite all the Graces of the Spirit into Exercise, and to purify the Soul from Sin and fit it for the Enjoyment of God. Such important Ends as these the Word of God is calculated to promote, and for that Reason is to be highly valued and diligently used by us; and the Power of the Divine Spirit accompanying it makes it actually effectual for these Ends to the chosen People of God.

Q. 89. *How is the Word made effectual to Salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual Means of convincing and converting Sinners *m*, and of building them up in Holiness and Comfort, through Faith *n*, unto Salvation *o*.

m Psalm xix. 7. Neh. viii. 8. Rom. x. 14. *n* 1 Thess. i. 6. Rom. xv. 4. *o* Rom. i. 16. 2 Tim. iii. 15, 16.

The

The *Uſe* we are to make of it, in Dependence upon the Divine Spirit for a Bleſſing upon it, is to attend to it diligently, ſeriouſly, and devoutly; to believe and prize it; to retain and practiſe it.

Q. 90. *How is the Word to be read and heard, that it may become effectual to Salvation?*

A. That the Word may become effectual to Salvation, we muſt attend thereunto with Diligence *p*, Preparation *q*, and Prayer *r*, receive it with Faith *s*, and Love *t*, lay it up in our Hearts *u*, and practiſe it in our Lives *w*.

p Prov. viii. 34. *q* 1 Pet. ii. 1, 2. *r* Pſal. cxix. 18. *s* Heb. iv. 2. *t* 2 Theſſ. ii. 10. *u* Pſal. cxix. 11. *w* Jam. i. 25. Luke viii. 15.

2. The SACRAMENTS alſo are valuable and uſeful Means of Grace, which we are to be thankful for, and rightly to uſe, for God's Glory and our ſpiritual Benefit: Concerning which we muſt underſtand, (1.) their *Uſe*; (2.) their *Nature*; and, (3.) their *Number*.

(1.) Their *Uſe* and *Efficacy*. And here it is highly neceſſary (that all Miſtake may be prevented) to take Notice, that they are not in themſelves ſaving Ordinances, neither can they of themſelves either convey or confirm Grace: There is no ſuch Virtue in them, or in him that adminiſters them; but they are upon a Level with other Ordinances, as their Efficacy entirely depends upon the Bleſſing and Spirit of Chriſt, and the Benefit of them is received by Faith.

Q. 91.

Q. 91. *How do the Sacraments become effectual Means of Salvation?*

A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth administer them *x*, but only by the Blessing of Christ, and the Working of his Spirit in them that by Faith receive them *y*.

x 1 Cor. iii. 7. *y* 1 Pet. iii. 21.

(2.) Their *Nature*: Which is this; They represent, in a familiar and striking Manner, to the *Eye*, the most important Doctrines of the Gospel, Blessings of Grace, and Promises of the Covenant, by sensible Signs; whereby our Understandings are instructed, our Faith confirmed, and our Hearts affected and impreſt; and so Christ and his Benefits are applied, by the Power of the Spirit, unto the Souls and Consciences of true Believers.

Q. 92. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible Signs, Christ and the Benefits of the new Covenant are represented *z*, sealed, and applied to Believers *a*.

z Gen. xvii. 10. *a* Rom. iv. 11.

What has been thus briefly said of them is sufficient to recommend them to us, and to make us very desirous to know what they are: Which leads us to consider,

(3.) Their

(3.) Their *Number*: And though there were many ſuch under the Old Teſtament, yet now, under the New, there are *two* only; BAPTISM and the LORD'S SUPPER.

Q. 93. *What are the Sacraments of the New Teſtament?*

A. The Sacraments of the New Teſtament are Baptiſm *b*, and the Lord's Supper *c*.

b Mark xvi. 16. *c* 1 Cor. xi. 23.

1ſt, BAPTISM; which is a ſtanding Ordinance of Chriſt, deſigned to anſwer ſome of the moſt valuable and comfortable Purpoſes; under which we view, (i.) The *Manner* of it: (ii.) The *Uſe* of it: (iii.) The *Subjects* of it.

(i.) The *Manner* of it: And it is to be performed by waſhing with, or ſprinkling and pouring out of Water, in the glorious and myſterious Name of *Father*, *Son*, and *Holy Spirit*; whereby we pay Divine Worſhip to each of the Perſons in the Godhead, diſtinctly as three Perſons, and unitedly as one God. Neither can any Perſon conſiſtently adminiſter or receive this Sacrament without a real Belief of the fundamental Doctrine of the Trinity.

(ii.) The *Uſe* of it is to repreſent, in a plain and familiar Way, the Waſhing of Regeneration, the firſt ſaving Bleſſing that a Soul is made Partaker of. The *Water* repreſents the Spirit of Grace as a purifying Spirit; the *Waſhing* with it ſuppoſes Uncleanneſs, and ſo intimates the Corruption of our Nature, and ſets forth the Neceſſity

ceſſity and Efficacy of the Work of the Holy Spirit for our Purification; and the Doing it in the Name of Father, Son, and Holy Spirit ſets forth the Concern that each Divine Perſon has in the Method of Grace, as deſcribed before in the Doctrinal Part of the Body of Divinity.

This being the ſpiritual Meaning of the Sacrament itſelf, it follows, that our being thus baptized ſignifies and confirms to us our being united to Chriſt, and our being actually introduced into a State of Grace; and in our Submiſſion to this gracious Appointment we profeſs ourſelves to be devoted unto the Lord, as our Covenant-God.

Q. 94. *What is Baptiſm?*

A. Baptiſm is a Sacrament, wherein the Waſhing with Water, in the Name of the Father, and of the Son, and of the Holy Ghoſt *d*, doth ſignify and ſeal our ingrafting into Chriſt, and partaking of the Benefits of the Covenant of Grace *e*, and our Engagement to be the Lord's *f*.

d Matt. xxviii. 19. *e* Rom. vi. 3. Gal. iii. 27. *f* Rom. vi. 4.

(iii.) The *Subjects* of it, or the Perſons to whom it is to be adminiſtered. And it is evident, from its very Nature and Deſign, that the proper Subjects of it are ſuch as viſibly belong to Chriſt, or ſuch who profeſs to believe theſe fundamental Doctrines, and in the Judgment of Charity appear to have an Intereſt in theſe fundamental

mental Bleſſings: Theſe are to be baptized, and their infant Seed, in Teſtimony of their Belief of, and Dependance upon that Promiſe, that God will be our God, and the God of our Seed after us in their Generations.

Q. 95. *To whom is Baptiſm to be adminiſtered?*

A. Baptiſm is not to be adminiſtered to any who are out of the viſible Church till they profeſs their Faith in Chriſt, and Obedience to him *g*; but the Infants of ſuch as are Members of the viſible Church are to be baptized *h*.

g Acts ii. 41. *h* Gen. xvii. 7, 10. Acts ii. 38, 39. 1 Cor. vii. 14.

And ſo we proceed to take a View of the other Sacrament.

2dly, The LORD'S SUPPER. This likewiſe is deſigned to anſwer moſt valuable Ends in the Churches of Chriſt, for their Confirmation and Conſolation; for in this Sacrament we have a plain and ſtriking Repreſentation of the Death of Chriſt, and the Benefits purchaſed thereby. Here the broken Bread ſignifies Chriſt's broken Body, and the Wine poured out ſignifies the Blood of Chriſt ſhed for the Remiſſion of Sin. The diſtributing of the Bread and Wine repreſents Chriſt's giving himſelf freely for us and to us, and the receiving and partaking thereof repreſents the Actings of true Faith in him, whereby we receive, reſt, and feed upon Chriſt as our only all-ſufficient Saviour and Support. The natural Benefit of Nouriſhment by Bread, and Refreſhment by

Wine, sets forth the spiritual Strength and Comfort we receive from Christ by Faith in his Name. Our partaking of this Ordinance together in a Church-State represents our Fellowship with Christ and with each other. Believers in this Ordinance partake not of the material Body and Blood of Christ, but by the Actings of Faith do receive and feed upon him spiritually as a crucified Saviour; they have their Faith assisted, strengthened, and confirmed by these beautiful Representations, and so receive from the Fulness of Christ and Grace for Grace.

Q. 96. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christ's Appointment, his Death is shewed forth *i*, and the worthy Receivers are, not after a corporal and carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment, and Growth in Grace *k*.

i Luke xxii. 19, 20. *k* 1 Cor. x. 16.

And if we would partake of this Ordinance in a proper Manner, so as to receive any spiritual Benefit by it, 'tis necessary we should seriously examine ourselves concerning our Knowledge, Faith, Repentance, and Gospel-Obedience: For if we approach to the Lord's Table without a proper Knowledge of the Nature and Design of the Ordinance, and without a real Dependance upon

upon Chriſt by Faith, but uſe it to any other Purpoſe than that for which it was intended, we prophane and abuſe the Ordinance, diſhonour the Lord Jeſus, and ſo offend God, and render ourſelves ſubject to ſpiritual and temporal Judgments.

Q. 97. *What is required to the worthy receiving the Lord's Supper?*

A. It is required of them who would worthily partake of the Lord's Supper, that they examine themſelves of their Knowledge to diſcern the Lord's Body *l*, of their Faith to feed upon him *m*, of their Repentance *n*, Love *o*, and new Obedience *p*, leſt, coming unworthily, they eat and drink Judgment to themſelves *q*.

l 1 Cor. xi. 28, 29. *m* 2 Cor. xiii. 5. *n* 1 Cor. xi. 31. *o* 1 Cor. xi. 18, 20. *p* 1 Cor. v. 8. *q* 1 Cor. xi. 27.

Having thus conſidered the ſpiritual Nature and Uſe of the Sacraments, we are brought to the third and laſt ſpecial Means of Grace, namely,

3. PRAYER; a Duty and Privilege of the higheſt Importance to the Power and Progreſs of true Religion in our Hearts and Lives; whereby we expreſs our Wants to God, profeſs our Dependance upon him, pour out our Hearts before him, and receive Bleſſings from him. The *Object* of Prayer is God alone: The *Nature* of Prayer is the Offering up our Deſires to him: The *Matter* of Prayer is for Things agreeable to God's Will,

namely, such Favours as God has promised, Christ has purchased, and we really stand in need of. Our *Hope* of Acceptance and Success before his Throne must be built upon the Name, Mediation, Merit, and Intercession of the Lord Jesus Christ: And in this Duty of Prayer we should likewise humbly confess our Sins, and thankfully acknowledge God's Mercies.

Q. 98. *What is Prayer?*

A. Prayer is an Offering up of our Desires to God *r*, for Things agreeable to his Will *s*, in the Name of Christ *t*, with Confession of our Sins *u*, and thankful Acknowledgment of his Mercies *w*.

r Psal. lxii. 8. *s* Rom. viii. 27. *t* John xvi. 23. *u* Dan. ix. 4. Psal. xxxii. 5, 6. *w* Phil. iv. 6.

This is the general Nature and the chief Parts of this spiritual Duty: But since we need Direction in it, 'tis proper we should take Notice where we may find those Instructions which are needful to teach us what to pray for, and how to pray as we ought. Let us therefore remember, that the sacred Oracles are necessary and useful for this Purpose; for its *Doctrines* are useful to quicken, direct, and encourage us; its *Precepts* and *Promises* show us what we are to supplicate or pray for; and its *Prohibitions* and *Threatnings* teach us what we are to deprecate or pray against; and indeed the whole Word of God may, and ought to be improved by us, as a most valuable and necessary

neceſſary Aſſiſtance to this ſpiritual Duty: But that Portion of Scripture which is commonly called *The Lord's Prayer* is an excellent Plan for Direction herein.

Q. 99. *What Rule hath God given for our Direction in Prayer?*

A. The whole Word of God is of Uſe to direct us in Prayer *x*; but the ſpecial Rule of Direction is that Form of Prayer which Chriſt taught his Diſciples *y*, commonly called *The Lord's Prayer.*

x 1 John v. 14. *y* Matt. vi. 9.

This conſiſts of three Parts; (1.) A *Preface*: (2.) The *Petitions*: (3.) The *Concluſion.*

(1.) The *Preface* ſhews the *Frame of Spirit* with which we ſhould addreſs our God; namely, with holy Reverence and humble Confidence; which is the Frame of Mind with which Children ought to approach unto their Father.

Q. 100. *What doth the Preface of the Lord's Prayer teach us?*

A. The Preface of the Lord's Prayer, which is *(Our Father which art in Heaven)*, teacheth us to draw near to God with all holy Reverence *z*, and Confidence *a*, as Children to a Father, able and ready to help us *b*, and that we ſhould pray with and for others *c*.

z Matt. vi. 9. Iſa. lxiv. 9. *a* Rom. viii. 15.
b Luke xi. 13. *c* Eph. vi. 18. 1 Tim. ii. 1, 2.

(2.) The *Petitions* shew expressly the *Matter* or Substance of our Prayers. They are in Number six. The *three first* more immediately respect the *Glory of God*; The *three last* more especially respect *our Good*.

By the three first we are taught to pray, that *God's Name may be glorified*, that *his Kingdom may be advanced*, and that *his Will may be performed*.

Q. 101. *What do we pray for in the first Petition?*

A. In the first Petition, which is *(Hallowed be thy Name)*, we pray that God would enable us and others to glorify him in all that whereby he maketh himself known *d*, and that he would dispose all Things to his own Glory *e*.

d Matt. vi. 9. Psal. lxvii. 1—3. *e* Rom. xi. 36.

Q. 102. *What do we pray for in the second Petition?*

A. In the second Petition, which is *(Thy Kingdom come)*, we pray, that *Satan*'s Kingdom may be destroyed *f*, and that the Kingdom of Grace may be advanced *g*, ourselves and others brought into it, and kept in it *h*, and that the Kingdom of Glory may be hastened *i*.

f Matt. vi. 10. Psal. lxviii. 1. *g* Psal. li. 18. *h* 2 Thess. iii. 1. Rom. x. 1. *i* Rev. xxii. 20.

Q. 103. *What do we pray for in the third Petition?*

A. In

A. In the third Petition, which is *(Thy Will be done on Earth, as it is in Heaven)*, we pray, that God by his Grace would make us able and willing to know, obey *k*, and to ſubmit to his Will in all Things *l*, as the Angels do in Heaven *m*.

k Matt. vi. 10. Pſal. cxix. 34—36. *l* Acts xxi. 14. Job i. 21. *m* Pſal. ciii. 20, 22.

By the three laſt we are taught to pray, that *our Sins may be forgiven*, that *our Wants may be ſupplied*, and that *we ourſelves may be preſerved from Evil.*

Q. 104. *What do we pray for in the fourth Petition?*

A. In the fourth Petition, which is *(Give us this Day our daily Bread)*, we pray, that of God's free Gift we may receive a competent Portion of the good Things of this Life *n*, and enjoy his Bleſſing with them *o*.

n Matt. vi. 11. Prov. xxx. 8. *o* Pſal. xc. 17. 1 Tim. iv. 4.

Q. 105. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is *(And forgive us our Debts, as we alſo forgive our Debtors)*, we pray, that God for Chriſt's Sake would freely pardon all our Sins *p*; which we are the rather encouraged to aſk, becauſe by his Grace

we

we are enabled from the Heart to forgive others *q*.

p Matt. vi. 12. Pſal. li. 1. *q* Matt. vi. 14.

Q. 106. *What do we pray for in the ſixth Petition?*

A. In the ſixth Petition, which is (*And lead us not into Temptation, but deliver us from Evil*), we pray, that God would either keep us from being tempted to Sin *r*, or ſupport and deliver us when we are tempted *s*.

r Matt. vi. 13. Matt. xxvi. 41. Pſal. xix. 13. *s* Pſal. li. 10, 12.

(3.) The *Concluſion* ſhews what is the Ground of our Hope, and the Matter of our Praiſe, in the Performance of this Duty; namely, that as the great God is our Father in Chriſt, we have the higheſt Reaſon therefore to praiſe him, and hope in him, becauſe the Kingdom, Power, and Glory are his; *i. e.* our God and Father is determined to maintain his own Intereſt and *Kingdom*, has all *Power* to fulfil his gracious Purpoſes, and will order every thing to the *Glory* of his Name. And to teſtify that theſe are our Deſires, and that upon theſe Things our Hopes are built, we ſay *Amen*.

Q. 107. *What doth the Concluſion of the Lord's Prayer teach us?*

A. The Concluſion of the Lord's Prayer, which is (*For thine is the Kingdom, and the Power, and the Glory, for ever*, Amen), teacheth

us

us to take Encouragement in Prayer from God only *t*, and in our Prayers to praiſe him, aſcribing Kingdom, Power, and Glory to him *u*; and in Teſtimony of our Deſire, and Aſſurance to be heard, we ſay *Amen w*.

t Matt. vi. 13. Dan. ix. 18, 19. *u* 1 Chron. xxix. 11—13. *w* 1 Cor. xiv. 16. Rev. xxii. 20, 21.

Now let us collect the whole of this Directory Part into one View; that we may ſee what Method each of us ought to take in order to receive an Intereſt in the Bleſſings of Grace, and to go in the right Way to eternal Glory.

Are any of you deſtitute of ſaving Benefits? is this your Concern? and is it your real Deſire to be Partakers of Chriſt and his Salvation? Then what Method can you take but this; to fly to Jeſus Chriſt by Faith, fly from yourſelves and Sins by Repentance, and diligently attend to the Word of God and Prayer, in hope that God will graciouſly bleſs his Word to your Souls, and will grant you the important Deſires of your Hearts?

Have you been brought to Chriſt, and received an Intereſt in him? Oh! then let it be your Concern to be continually living upon him by Faith, to be living to him by holy Obedience, to be more and more ſeparated from Sin and from Self-Dependance, by retaining a deep and humbling Senſe of your own Sinfulneſs, Weakneſs, and Unworthineſs. And to theſe Ends read, hear, and meditate upon, and highly prize the

the Word of God. If you have been baptized in Infancy, remember the Truths, Blessings, and Promises represented and ratified thereby: If not, live no longer without a professed Subjection to Christ in this Way. And since you hope you are Partakers of Divine Grace, join yourselves unto some Church of Christ, and express your Communion with Christ and his People in that confirming and comforting Ordinance of the Lord's Supper. And as you are passing on through Time towards a happy Eternity, live a Life of *Prayer*, and make use of the Word of God to quicken and direct you therein: And thus by living upon Christ and to him, and walking with him and his People in the Ordinances of his Appointment, you will adorn your Profession, will grow in Grace, Holiness, and Comfort, till you are brought safe to the full Enjoyment of God, Father, Son, and Holy Spirit; to whom be Glory for ever, *Amen*.

Let me here subjoin a brief Sketch, or Skeleton, of what has been thus methodically handled, which may be of some Service to set forth more fully the excellent Order in which the Truths of Revelation are here digested, and show the Relation of them to one another, and their Connection with each other.

A brief

A Brief ANALYSIS of the BODY of DIVINITY.

In this Science we consider,

I. Its important Design. Q. 1.

II. Its unerring Standard. Q. 2.

III. Its comprehensive Substance, or principal Parts, Q. 3; which are three; 1. The Doctrinal Part: 2. The Practical Part: 3. The Application.

I. The DOCTRINAL PART;

Which describes what to believe concerning *God* and *Man*.

I. Concerning GOD: Where we view,

i. The Perfections of his Nature. Q. 4, 5.

ii. The Persons in his Essence. Q. 6.

iii. The Purposes of his Will. Q. 7.

iv. The Productions of his Power, Q. 8; which are two-fold.

1. His Works of Creation. Q. 9.

2. His Works of Providence. Q. 11.

II. Concerning MAN, in his four-fold State.

i. The State of *Innocency*; which consisted in,

1. The Image of God. Q. 10.

2. The Covenant of Works. Q. 12.

ii. The *fallen* State: Where we consider,

1. How Man fell; namely, by *Sin*, Q. 13: Where we have,

1. The Nature of Sin in general. Q. 14.

2. The particular Sin by which he fell. Q. 15.

3. The

3. The Manner in which this Sin produced the Fall. Q. 16.

2. Into what Condition he fell, Q. 17: Where we regard,

1. The Sinfulness of the fallen State. Q. 18.

2. The Misery of it. Q. 19.

iii. The State of *Grace*: Where we have, 1. The Method, 2. The Blessings of Grace.

1. The *Method* of Grace; which is,

1. By the electing and covenanting Love of the Father. Q. 20.

2. By the redeeming Grace of Christ; who is to be viewed,

1. In his Person. Q. 21, 22.

2. In his Offices, Q. 23; as a Prophet, Q. 24; a Priest, Q. 25; a King, Q. 26.

3. In his States, of Humiliation, Q. 27, and of Exaltation, Q. 28.

3. By the applying Work of the Holy Spirit: Where we have,

1. By whom Redemption is applied. Q. 29.

2. In what Way. Q. 30.

3. At what Time. Q. 31.

2. The *Blessings* of Grace, Q. 32; which are,

1. Justification. Q. 33.

2. Adoption. Q. 34.

3. Sanctification. Q. 35.

4. The Attendants of these. Q. 36.

iv. The State of *Glory*; which commences,

1. At Death, as to our Souls. Q. 37.

2. At the Resurrection, as to our whole Persons. Q. 38.

II. The

II. The PRACTICAL PART:

Where we have,

I. The *Nature* of Duty. Q. 39.
II. The *Rule* of Duty. Q. 40, 41.
III. The *Subſtance* of Duty. Q. 42.
IV. The *Obligations* to Duty, Q. 43, 44.
V. The particular *Parts* and *Branches* of Duty, comprehended in our Duty to GOD and to MAN.

i. To GOD; which reſpects,

1. The *Nature* and *Object* of Worſhip. Command 1ſt. Q. 45—48.
2. The *Ordinances* of Worſhip. Com. 2d. Q. 49—52.
3. The *Frame* of our Souls in Worſhip. Com. 3d. Q. 53—56.
4. The *Times* of Worſhip. Com. 4th. Q. 57—62.

ii. To MAN; which reſpects,

1. Our Neighbour's *Relations* to us. Com. 5th. Q. 63—66.
2. Our own and our Neighbour's *Life*. Com. 6th. Q. 67—69.
3. Our own and our Neighbour's *Chaſtity*. Com. 7th. Q. 70—72.
4. Our own and our Neighbour's *Property*. Com. 8th. Q. 73—75.
5. Our own and our Neighbour's *Reputation*. Com. 9th. Q. 76—78.
6. Our own and our Neighbour's *Contentment*. Com. 10th. Q. 79—81.

III. The APPLICATION;
By way of,

I. *Humiliation*; to show us how weak and corrupted we are. Q. 82.

II. *Conviction*; to convince us of our Sin and Misery. Q. 83, 84.

III. *Direction*; to teach us the Way to Heaven, Q. 85; which is,

i. By Faith in Jesus Christ. Q. 86.

ii. By Repentance unto Life. Q. 87.

iii. By the Use of the Means of Grace, Q. 88: The chief of which are,

1. The *Word* of God. Q. 89, 90.
2. The *Sacraments*: Where we have,
   1. Their Use and Efficacy. Q. 91.
   2. Their Nature. Q. 92.
   3. Their Number, Q. 93; which are two,
      1. BAPTISM. Q. 94, 95.
      2. The LORD'S SUPPER. Q. 96, 97.
3. *Prayer*: Where we have,
   1. Its Nature. Q. 98.
   2. Its Rule, Q. 99: Under which we consider the *Lord's Prayer*:
      1. Its Preface. Q. 100.
      2. Its Petitions; which are six;
         The three first regarding *God's Glory*. Q. 101, 102, 103.
         The three last regarding *our Good*. Q. 104, 105, 106.
      3. Its Conclusion. Q. 107.

UPON the foregoing Repreſentation of the Aſſembly's Catechiſm, ſure I may be bold to aſſert, that every one who has read and attended to what has been offered, cannot but be convinced that the Plan upon which this Catechiſm is formed is peculiarly methodical; every Doctrine in it digeſted and poſited in the moſt proper Situation; the Queſtions and Anſwers riſing one after another in ſuch an Order as happily to ſhow the Relation and Dependence of one Truth upon another. Here the Truths of the Goſpel are not caſt together in a confuſed Heap, but are all ſo connected together as to make one golden Chain, or one uninterrupted Scale of ſpiritual Truths; yea, ſo exact and comprehenſive is the Method of it, that a Perſon who deſires to ſtudy this important Science more diſtinctly and minutely, cannot proceed in his Studies upon a more regular Plan, nor range his Thoughts in a more exact Order, nor purſue his Enquiries into the Truth in a more direct Way, and to greater Advantage, than by going through the Body of Divinity in this Train of Thought. By purſuing the Science after this Manner, the Student will be conducted, Step by Step, into the Scheme, and will be prevented from miſſing any important Branch of Divinity in his Progreſs: For, beſides the Exactneſs of the Method, there is a peculiar Copiouſneſs in the Plan, as it preſents us with a Fulneſs of Matter, by introducing all the ſweet and important Truths of the ever-bleſſed Goſpel, in ſuch a Manner as tends to enliven, confirm,

and illuſtrate every Sentiment contained in it. I need not here ſay how much this Catechiſm outſhines, in all theſe Reſpects, other Catechiſms that have been put forth to the World in Competition with it, or in Oppoſition to it; for, beſides the Confuſion in their Method, there are ſome very apparent and important Defects; perhaps not one Word concerning the Trinity of Perſons, concerning the Divine Decrees, concerning the Corruption of our Nature, concerning the Work of the Spirit, or concerning Effectual Calling, Juſtification, Adoption, or Sanctification, by the Grace and Spirit of God. When Things of this ſweet or important Nature are omitted in any Plan of Divinity, ſhall we not ſay that theſe muſt be very inexcuſable Deficiencies? And there is Reaſon to fear, that a Set of Principles which excludes theſe Things out of it muſt be very erroneous, and ſuch as would leave us ſhort of the ſaving Bleſſings and Comforts of the Goſpel.

But I muſt mention another Excellency attending this Body of Divinity, which is this: It all along pays a ſpecial Regard to, and diſcovers a happy Reverence for, the whole Word of God; as it owns the BIBLE, which is the Religion of Proteſtants, for its only Standard; as the whole of it is extracted and deduced from thence; and as it is ready to ſtand or fall with Revelation. A great Variety of Proofs are brought and referred to in both the Larger and Shorter Catechiſms, to which a Multitude of others may be added. Thoſe that embrace this Syſtem of Principles

ciples are always ready to appeal to the Scripture Teſt, its obvious Meaning, and its evident Conſequences. It is our profeſſed Principle. *To the Law and to the Teſtimony: If they ſpeak not according to this Word, it is becauſe they have no Light in them.*

Let it therefore be ſtill remembered, that while we ſpeak in ſuch commending Strains of the Catechiſm, we don't intend that the Compilers of it were divinely inſpired, though we cannot but apprehend they were eminently aſſiſted in this Work; and every Word we ſay in praiſe of the Doctrines in it we deſign as an Encomium upon the ſacred Oracles, that invaluable Treaſure of Goſpel-Knowledge, that excellent Mine of Goſpel-Doctrine, and that unerring Standard of ſpiritual Truth, to which is owing all the true and certain Knowledge we have of ſpiritual Things.

Once more I muſt beg leave to ſay that this Recommendation is not deſigned to impoſe upon the Minds or Conſciences of others; for I am entirely willing to allow others the ſame Liberty of Thought which I myſelf take. The Right of private Judgment muſt be freely and fully granted; only let Perſons be honeſt and ſincere in their Profeſſion as well as in their Enquiries. If a Perſon profeſſes himſelf to be a *Chriſtian*, or a *Preacher* of the Goſpel, he is bound in Conſcience to take his Sentiments from the Word of God, and is certainly accountable to God (if not to Man) when he departs from that Plan and Standard. If he believes Revelation to be his Rule, let him uſe it as ſuch, or elſe commence *Deiſt*, and caſt off

the Profession of Christianity, and not aim at a Medium, by setting up some Parts of Scripture, to the Depreciating of others, because they don't easily comport with his previous Notions; for such a partial Treatment of Revelation betrays the Weakness of a Cause, and is a tacit Intimation that the Scheme such a Person embraces will not bear the Test of Scripture, if fairly brought to it: And whoever thus diminishes the sacred Canon, by setting aside, at his own Pleasure, any Part of Revelation from belonging to the Standard of Truth, is accountable for it to God, and deserves to be ranked by Man amongst Deists and Infidels. But I am persuaded, and am indeed certainly assured better Things of those who embrace the Sentiments contained in the foregoing Catechism; and entertain very charitable Sentiments of many others, who may not have that clear Insight into, and that warm Zeal for, the peculiar Doctrines of Grace, as some are favoured with.

Doubtless every one should make the *whole* Word of God his Rule, and aim sincerely, and without Reserve, to conform his Opinions to that heavenly Standard: And I would solemnly charge not only my Readers, but myself, to search the Scriptures, to collect our Creed from them, taking in the *whole* of what Divine Revelation says upon the Subjects treated of. This I must faithfully say has been my Practice, as far as I know my own Heart; and hope I have been in some Measure conducted by the Spirit and Word of Truth in my Searches and Researches: The Consequence

ſequence has been, that I have been more and more confirmed and eſtabliſhed in the foregoing Plan of Doctrine, as truly contained in, and proved by, the Word of God. Bear with me therefore, if I, from a Principle of Conſcience, and from a Love to precious Souls, have ventured thus to commend and recommend this Syſtem of Doctrine unto all thoſe into whoſe Hands this little Treatiſe may come.

As to any Objections that have been brought againſt this Catechiſm, as if it were too *long* to be learn'd by Children, or too *abſtruſe* to be underſtood by them, and the like: All theſe Objections have been in fact fully anſwered by the very *Length* and *Form* of thoſe Catechiſms that have been introduced in Competition herewith; for it is evident to a Demonſtration that the Words of the new Plans, deſigned to ſet aſide the Aſſembly's Catechiſm, are equally above the Capacities of Children; and the Length of the Anſwers, together with the Number of the Queſtions, have rather exceeded than fallen ſhort of this which I now recommend: And indeed I cannot but affectionately recommend it to you all; to *Maſters*, and *Servants*, to *Parents* and *Children*, to *Young* and *Old*.

You that are *Parents*, or Maſters, or that have any Concern in the Education of Youth, conſider what a ſolemn Truſt is repoſed in you, and of what great Importance it is, that thoſe committed to your Charge ſhould be inſtructed by you in the Principles of the Oracles of God, in the Things which

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regard God and Christ and their precious Souls. How careful and industrious should you be to teach them the Fear and Way of the Lord! Remember that familiar but strict Injunction, Deut. vi. 7. *Thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House and when thou walkest by the Way, and when thou liest down and when thou risest up.* Take all vacant and prudent Opportunities to instil Gospel-Sentiments into their tender Minds: Always cultivate an high Regard in their Minds for the BIBLE: As you are teaching them the Catechism, let them see, as far as they can, how this and the other is Truth, because the Word of God says it: And let me prevail upon you to esteem it a Mercy in Providence that it has put such a valuable, compendious, and scriptural Body of Divinity into your Hands, to assist you in this important Work. 'Tis true, Children cannot at first take in the Meaning of this, nor of *any other* System or Scale of Principles: But though they learn it at first as a Task without Ideas, yet their Memories may be a faithful Repository of the Words themselves; and by Degrees you will find them receiving and obtaining Ideas under them, if you freely converse with them, and ask them Questions concerning what they learn. If you have seriously set about this Work, or are now excited to it, may the Lord of Grace and Love, who has promised to bless us and our Seed, give such spiritual Success to your Endeavours as shall lay a Foundation for abundant Thanksgiving

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to God! And in order that you may have the more Pleaſure in teaching the Catechiſm, learn it perfectly, and ſtudy it well yourſelves; for you will find it ſuited to your own Inſtruction and Edification as well as theirs. Let the whole be enforced and recommended by a good Example, and be followed by your earneſt Prayers to God, with and for your Children and Servants, or any others committed to your Care and Inſtruction.

As for you, *dear Children and Youth*, that are in Families where you are taught a Form of ſound Words, do you bleſs and praiſe the Lord, that he has brought you forth of ſuch Parents, or brought you into ſuch Families, as take Pains with you for the Good of your Souls. Don't think it an Hardſhip, but a Mercy, a great Mercy to be thus educated: You will know by and by what a Mercy it is, though at preſent you may not ſee it. Remember, your Parents are teaching you theſe Things for your own Benefit; teaching you the Way to Heaven; teaching you to know God, and the Lord Jeſus, the Saviour of Sinners: They are teaching you ſuch Things as prepare the Way for your being uſeful and honourable among the People of God, and the Churches of Chriſt; and if you attend to and delight in theſe Things, it will be a ſpecial Pleaſure to your Parents, and will be looked upon by them as a Token for good, that God is beginning a Work upon your Hearts by his Spirit, which will fit you to ſerve and love him here, and to be with him for ever hereafter.

And let not *Servants*, any more than Children, think themſelves excuſed from attending to theſe Matters of the greateſt Conſequence. You ought indeed, by all Means, to be diligent in your Service, and faithful to your Truſt; but don't forget your own precious Souls, which muſt be ſaved, or periſh for ever; don't be ſatisfied without the true Knowledge of yourſelves, of Jeſus Chriſt, and of the Way of Salvation. If thoſe whom you ſerve aſſiſt and encourage you in reading the Word and learning the Principles of Religion, eſteem it a great Privilege, and ſhow your Thankfulneſs by your Forwardneſs to learn; but if not, yet remember the Salvation of your own Souls is never the leſs precious upon that Account; and 'tis Pity you ſhould be ſuch Servants of Men, as to neglect the Service of God, and your own everlaſting Welfare.

Doubtleſs many, *many* more Arguments may be uſed, and Encouragements offered, to ſtir up and engage Parents and Maſters to teach, and Children and Servants to learn, the Truths contained in Divine Revelation; and all of them may be urged in Favour of the Aſſembly's Catechiſm. But I ſhall ſhut up the whole by obſerving, that this Catechiſm is not ſo *long*, but it has been learned, Proofs and all, by many Thouſands of Children; 'tis not ſo *abſtruſe*, but it has become the Foundation of ſpiritual Knowledge in their Minds, and an effectual Guard againſt receiving thoſe moſt dangerous Errors which have ſprung up in this Nation: And there is great Reaſon to ſuppoſe, that

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one Means of the Spread of Error has been the Neglect of this Catechiſm in profeſſing Families; whereby it has come to paſs, that the riſing Generation, having had nothing ſo valuable put into their Hands and treaſured up in their Memories, have been laid open to the Deceitfulneſs of Sin, the Snares of the World, and the Craft of them that lie in wait to deceive. As therefore this Catechiſm has been ſo peculiarly uſeful, and as there is a ſpecial Neceſſity to fortify young Minds againſt the Errors of the Day, and to eſtabliſh them in the preſent Truth, I would earneſtly recommend the general Revival and ſteady Continuance of the Uſe of this excellent Form of ſound Words to all Maſters, Parents, and Families; for, from what has been ſaid, it appears, that when Children learn it they fix a Body of Divinity in their *Memories*, and as they by Degrees get into the Meaning of it, they receive a Body of Divinity into their *Underſtandings*; and if Perſons of riper Years, who have been thus educated, look back upon what they have been inſtructed in, they will find themſelves poſſeſſed of a rich Treaſure of Goſpel-Truth, laid up in their Memories, conveyed into their Underſtandings, and digeſted in ſuch Form and Order as makes the whole Science appear both important and beautiful: And ſurely we muſt all confeſs it to be very deſirable to have a Syſtem of Divinity laid up in our Memory, and fixed in our Underſtanding, in hope that, by the Divine Spirit, the ſweet and ſalutary Truths of it will be written upon

upon our *Hearts*; for then the Word of Christ will dwell richly in us in all Wisdom and spiritual Understanding, and we shall know and experience that the Holy Scriptures are able to make us wise unto Salvation, by Faith, which is in Christ Jesus.

FINIS.

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